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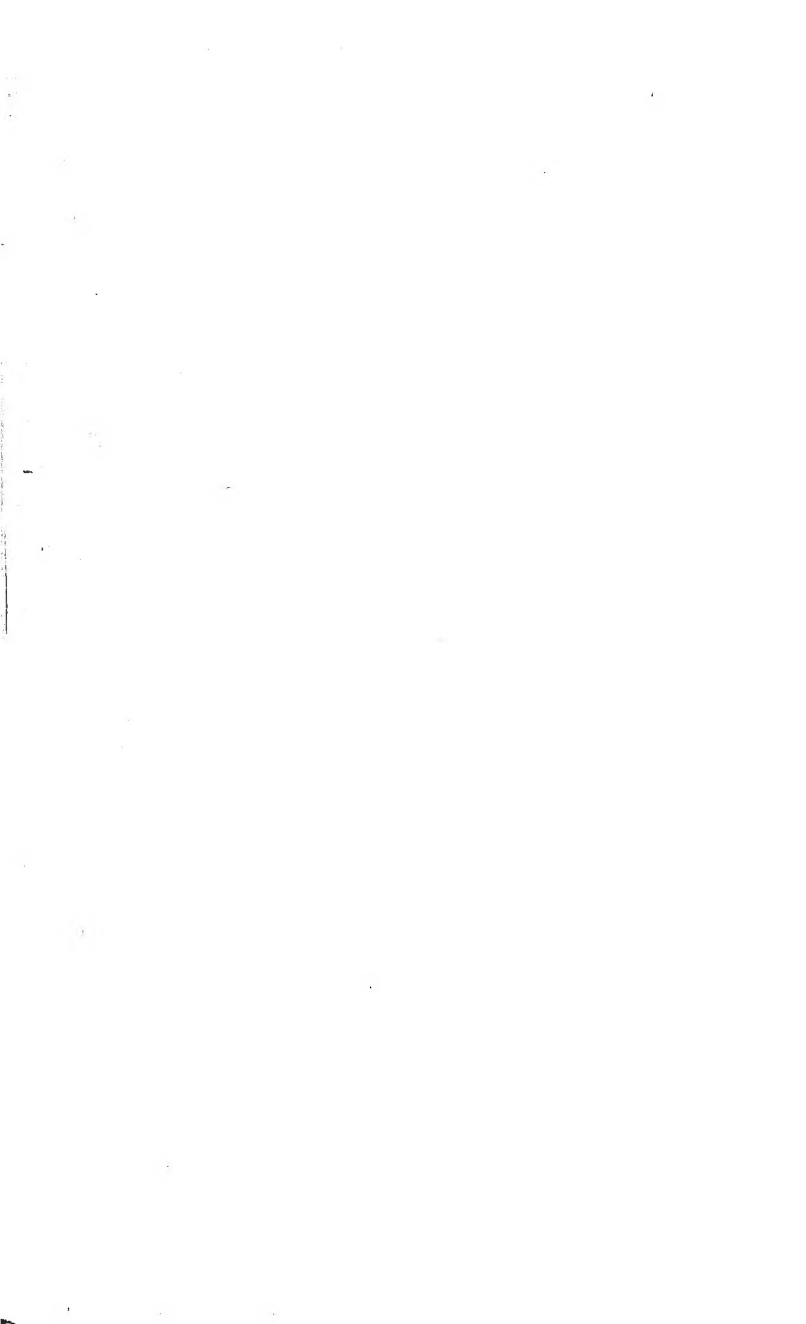
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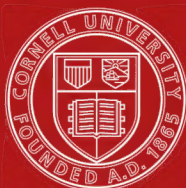
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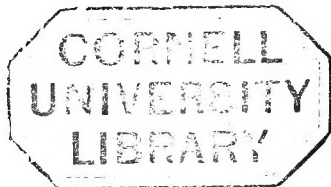
PROFESSOR OF GREEK AT THE UNIVERSITY OF GLASGOW, LATE FELLOW AND  
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THE ELECTRA

RIVINGTONS  
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## INTRODUCTION TO THE ELECTRA.

THE *Electra* is the only extant play in which Sophocles draws on the legends connected with the house of Pelops—the source to which Aeschylus was indebted in his Oresteian trilogy, and Euripides in his *Electra* and *Orestes*. The contrast between Euripides and his predecessors is too well marked to gain much in clearness from the accident of his having treated the same subject. But there is perhaps no method by which the distinctive character of the Sophoclean *Electra* can be more readily brought out than by viewing it in connexion with the *Choephoroe*. Before attempting a brief comparison, it will be useful to glance at the Pelopid story in its historical growth—as it appears in the *Iliad*, in the *Odyssey*, in early fragments, and in Pindar.

(a) *The Iliad*. In the *Iliad* the Pelopidae are prominent, but only as the ancestors of Agamemnon,—as a long line of princes deriving from Zeus and succeeding each other in peace, until the sceptre was handed down to the leader of the war against Troy. See *Il.* II. 100:—‘Agamemnon the king rose up, holding the sceptre that Hephaestus wrought; Hephaestus gave it to Zeus, son of Cronus, supreme; and then Zeus gave it to Hermes, messenger of the gods; and Hermes the god

gave it to Pelops, smiter of horses; and then Pelops gave it to Atreus, shepherd of the people; and Atreus at his death left it to Thyestes, rich in lambs; and then Thyestes left it to Agamemnon, that it should be borne in his hand, and that he should rule over many islands and all Argos.'

In this record there is no hint of the later conception, which throws out the fate of Agamemnon against a deep background of antecedent family horrors,—the sin of Pelops,—the murder of Chrysippus,—the murder of Pleisthenes,—the episode of Atreus and Thyestes.

(b) *The Odyssey*. Here, for the first time, appears the germ of an epic Oresteia. In the council of the gods (*Od.* I. 35), Zeus says that Aegisthus had, *ὑπὲρ μόρον*, 'beyond his destiny,' wedded the wife of Agamemnon and slain the king, though the gods had warned him 'neither to slay Agamemnon, nor to woo his wife; for there shall be a retribution from Orestes, descendant of Atreus, so soon as he shall come to man's estate, and feel a yearning for his own land. Thus spake Hermes, but he persuaded not the mind of Aegisthus by his friendly counsels; and now Aegisthus has paid at one reckoning for all the guilt.' Again, Nestor says to Telemachus (*Od.* III. 193):—'Of Atreides, you of Ithaca have yourselves heard, though afar off, how he came, and how Aegisthus plotted dark death. But verily the man paid a dreadful reckoning; so that it is good that at least the son of a dead man should survive: for thus Orestes was avenged on the slayer of his father, on treacherous Aegisthus, who slew his famous sire.' Lastly, the story is told with circumstance in *Od.* IV. 514 ff., where Menelaus recounts to Telemachus what he had learned in Egypt from Proteus respecting the fate of Agamemnon. The ships of the chieftain and his comrades, driven northward from 'the steep mount of Malea,' had found harbour near a spot 'where Thyestes had his dwelling aforetime, but where Aegisthus son of Thyestes then dwelt.' Then did Agamemnon 'set foot joyously on his fatherland...But so

it was that a spy saw him from a place of espial; for treacherous Aegisthus had taken a spy and set him there, and promised him pay, two talents of gold; and the spy watched for a whole year, lest Agamemnon should slip past him, and have time to collect a warrior's might. And the man set out to bring the news to the house, to the shepherd of the people. And straightway Aegisthus devised a cunning scheme: he chose twenty of the boldest men of all the people, and set an ambush; but over against it he commanded to prepare a feast. Then he went to bid Agamemnon, shepherd of the people, with chariots and horses, plotting cruel things; and he brought him back, dreaming not of death, and when he had feasted him, he slew him, as a man slays an ox at the manger.'

In this epic version of the story two points are noticeable:—the place held by Aegisthus, and the character of the vengeance taken by Orestes.

1. In the passage just quoted, as also in the speech of Nestor (*Od.* III. 193), Aegisthus is the sole contriver of the deed. The other notice (*Od.* I. 35) presents him as a bold and wicked man, who defied the express warning of the gods, and took the consequence of his deed, εἰδὼς αἰπὺν ὄλεθρον. This is plainly a different Aegisthus from the despicable accomplice seen dimly in the background of the Aeschylean Clytaemnestra's crime,—from the Aegisthus who is termed by the Electra of Sophocles, ὁ πάντ' ἀναλκίς οὗτος—ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος. It is true that, even in the *Odyssey*, the treacherous and cowardly means employed by Aegisthus are always dwelt upon; it is true, moreover, that the criminal complicity of Clytaemnestra is twice referred to (*Od.* IV. 92: XXIV. 97). But the fact remains that, in the epic *Oresteia*, Aegisthus stands in the foreground, and is at least credited with so much force of character as is requisite to originate and execute a great crime.

2. It is nowhere said in the *Odyssey* that Orestes slew Clytaemnestra. He slays Aegisthus only,—a stranger in blood,

and the murderer of Agamemnon. From the meritorious character of such a deed there was absolutely no deduction to be made; it was, according to the usage of the Homeric age, his plain and urgent duty; its performance was a title to good repute:—

ἦ οὐκ ἀτίεις οἶον κλέος ἔλλαβε δῖος Ὀρέστης  
πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα;

(*Od.* I. 298.)

(c) *Early Epic and Lyric poets.* From these, in the interval between Homer and Aeschylus, the story of the Pelopidae appears to have received an important development. In his *Einleitung zur Elektra* Schneidewin notices its treatment by Agias of Troezen in his *Νόστοι* (circ. 740 B.C.)—by an unknown author in an epic called the *Ἀλκμαίωνις*—and by Stesichorus of Himera (circ. 610 B.C.) in a poem which was probably a comprehensive lyric Oresteia. To Stesichorus appear to have been due three important innovations in the story. First, the notion of an hereditary curse begins to be interwoven,—not, indeed, as resident in the line of Pelops, but as entailed on Clytaemnestra by her father Tyndarus. Secondly, Clytaemnestra, and not Aegisthus, is brought into the foreground as chief agent in the murder of Agamemnon. Thirdly, Orestes slays, not Aegisthus only, but Clytaemnestra also. And now for the first time the *Furies* appear on his track, while Apollo comes forward to shield him,—deigning even to lend him his bow and arrows—a hint afterwards borrowed by Euripides (*Or.* 268, δός μοι κερουλκὰ τόξα, δῶρα Λοξίου).

(d) *Pindar.* A passage in the 11th Pythian (vv. 20—56) is occupied with the nemesis which overtook Clytaemnestra and Aegisthus. The subject is suggested by the mention of Cirrha, where Thrasydaeus conquered 'in the rich lands of Pylades, friend of Laconian Orestes; whom, when his father was being murdered, Arsinoe (the nurse) withdrew from under the violent hands—far from the direful cunning—of Clytaemnestra...And

Orestes, a tender child, found a refuge with Strophius, the aged friend of his father, dwelling at the foot of Parnassus: but in the tardy day of wrath he slew his mother, and laid Aegisthus weltering in blood.' In two points Pindar's sketch of the story is original. It contains the earliest extant notice of the sojourn of Orestes in Phocis; for in the *Odyssey* (III. 307) Orestes returns home, not from Phocis, but from Athens. Secondly, it is suggested (*Pyth.* XI. 35) that Clytaemnestra's motive for the murder of Agamemnon may have been the immolation of Iphigeneia at Aulis. (The *Odyssey*, on the contrary, implies that Clytaemnestra was accessory to the crime solely through her passion for Aegisthus.) The story of Iphigeneia's death first appears in Stasinus of Cyprus, an epic poet of the 8th century B.C. (Schneid. *Einl. z. Electra*). It will be seen presently how the motive hinted by Pindar is employed by one of the tragedians.

( Thus at the beginning of the 5th century B.C. the growth of the mythus is complete. It has been gradually amplified by the accession of new incidents—gradually subtilized by touches palliating the crime and clouding the justice of the revenge—until the simple Homeric Oresteia, the story of a plain duty bravely done, has been complicated into a subject for dramatic analysis. )

When we inquire how the two elder tragedians have respectively dealt with one segment of this large subject,—with the argument of the *Choephoroe* and of the *Electra*,—a divergence of mythical creeds is at once evident. Aeschylus follows what we have seen to be the latest and most complex version of the story. Sophocles leans to an Homeric treatment; his Aegisthus, if base and mean, is the leading criminal, whose punishment is the climax of tragic interest; his Orestes, in executing the revenge, does an absolutely good deed. This difference of conception, which necessarily modifies every detail of treatment, was obviously imposed by the fact that the *Choephoroe* is the second piece of a trilogy, a link in a chain;

while the *Electra* of Sophocles, in accordance with a practice introduced by its author, possesses an independent unity and had apparently neither prelude nor sequel. In the *Choëphoroe*, Aeschylus is only working up towards the climax at last reached in the *Eumenides*. He is only creating that feud between two conflicting interests,—the son's duty to a dead father and to a living mother,—which is finally to be reconciled on the Hill of Ares. Hence it is not the aim of Aeschylus to throw all the guilt into one scale,—to represent Clytaemnestra as without excuse, or Orestes as the champion of an absolutely righteous cause. Rather he seeks to convey an impression of divided guilt, of contending and almost balanced claims, in such a manner that the spectators shall sympathise with Orestes, yet shall still be capable of suspense as to the ultimate verdict of the Areopagus. The Aeschylean Clytaemnestra pleads, as the chief motive for her crime, a mother's anguish for the murder of a daughter. In the elevation of her resentment, in her masculine energy and decision, she stands so high above the Aeschylean Aegisthus, that the old epic motive for her deed, a woman's love for her paramour, is scarcely permitted to enter our thoughts. On the other hand, Agamemnon in Aeschylus is by no means the stainless victim of whom we hear in Sophocles. He is, indeed, a majestic figure, ὁ παντόσεμνος, and appeals strongly to heroic sympathies. But he is also one who, by his own actions, has become directly amenable to the παλαιὸς δριμύς ἀλάστωρ,—that Curse abiding in the house and influencing the fortunes of its guiltless as well as its guilty members, yet always on the watch for such personal conduct as may place any particular individual more directly in its power. Agamemnon falls under the stroke of Clytaemnestra; but close behind, towering above her while she strikes and enveloping the action in its shadow, stands the implacable Erinyes.

Again, great pains are taken in the *Choëphoroe* to give the utmost prominence to the relationship of son and mother sub-



sisting between the slayer and the slain ; and in the last resort, to make the very most of the appeal to filial piety in arrest of judgment. In Aeschylus, as in Sophocles, a terrible dream impels Clytaemnestra to send offerings to the tomb of Agamemnon ; but the difference between the dreams is significant. In Sophocles Clytaemnestra's dream merely shews her Agamemnon restored to life ; he plants his sceptre at the hearth, and it puts forth branches till the whole land is overshadowed. The Aeschylean Clytaemnestra dreams that she had suckled a serpent in the cradle of Orestes, and that her nursling has turned upon her to slay her. It is on hearing this dream that Orestes finally resolves that *he* will enact such a part (*ἐκδρακοντωθεὶς ἐγὼ κτείνω νιν*),—thus accepting, as the decisive encouragement to his deed, the very illustration which places it in the most odious light. From the opening of the play, the destined avenger is troubled with visitings of conscience and disturbing doubts, against which the express command of Apollo and the clear duty to the dead prevail with the utmost difficulty. It is the evident defect of the *Choephoroe* as a drama that, through nearly 600 lines, or more than half the entire play, the action is stationary at the same point. Electra and Orestes linger at their father's grave, invoking his spirit to aid them, dwelling on his wrongs, on the oracle of Apollo, on the dream of Clytaemnestra,—seeking in all ways to confirm their shrinking purpose. Schlegel has suggested an apology for this suspension of progress. 'It is,' he says, 'the stillness of expectation before a storm or earthquake.' This defence appears to us to miss the point. It is true that the catastrophe becomes more tremendous by its reservation to the end of the play. But the chief significance of the long pause before the blow surely lies in the hesitation which it betrays,—in the wavering choice between conflicting duties, in the trembling of the balance until argument piled on argument turns the scale. No sooner has the deed been done, than the old doubts start up afresh. When Orestes, at the end of the play, descries

the Furies, his conscience at once tells him on what errand they have come. In vain the Chorus attempts to reassure him. 'These are no phantoms of evil before me: without doubt these are the patient sleuth-hounds of my mother.'

In the *Electra* of Sophocles there is no trace of the moral agony which convulses the action of the *Choephoroe*. There is nothing but inflexible resolve,—steadfast progress to a righteous end,—the expiation of Agamemnon's death by the death of his murderers. The scope of the play is accurately given in its concluding words:—'O seed of Atreus, from how long an ordeal have ye hardly come in freedom, crowned with peace by this day's effort.' The aim of the poet is to concentrate our sympathies on the cause of Orestes and Electra. Clytaemnestra is no longer allowed to attract a share of compassion as the mother who cannot forget the immolation of her child; she does, indeed, plead that provocation, but the plea is disallowed and refuted with triumphant scorn by Electra. Ἄολος ἦν ὁ φράσας, ἔπος ὁ κτείνας, says the Chorus,—'fraud was the contriver, lust the slayer.' Her ungenerous treatment of Electra is brought into the strongest relief; and when she has thus been debased in the eyes of the spectators, she is slain almost as a πάρεργον of the retribution, with slight circumstance or comment. Aegisthus once more, as in the old epic story, comes to the front, and it is his fate which forms the catastrophe of the drama. As regards the agents of the vengeance, on their part there is no trace of faltering. The duty is urged on Orestes by natural feeling, by the common voice of men, by the spirit of his dead father, by Apollo and Zeus. He has been rescued and reared by the faithful servant expressly that he may become πατρὶ τιμωρὸς φόνου. He is far calmer and more resolute than the Orestes of the *Choephoroe*, for his whole life has been bound up with the conviction that he is the καθαρτῆς πρὸς θεῶν ὠρμημένος,—the purger of the house with a mission from the Gods. Even the Delphic oracle which, as in Aeschylus, constitutes his patent of revenge, has a different

tenor. In the *Choephoroe*, it denounces the most tremendous penalties on non-performance, as if reluctance on the part of Orestes was to be expected. In the *Electra* the oracle does not threaten, it merely instructs: assuming the will, it points out the way. Apollo Catharsius, the god of cleansing, is by the same title Destroyer of noxious things; and his influence sheds light over the drama by which the house of the Pelopidae is purged of the inmates who defiled it. The *Electra* is pervaded by a keen tone of life and vigour, in contrast with the loaded atmosphere, the oppressive stillness of expectancy, which precedes the bursting of the storm in the *Choephoroe*. It is in perfect keeping with the spirit of the *Electra* that the first scene opens at break of day, and calls up the sights and sounds of early morning. Throughout the subsequent action, in the clearness of its purpose and in its sanguine energy, there is abundant assurance that 'the black night of stars has waned,'—that the gloom lit only by doubtful hopes is overpast, and that the powers of light are in the ascendant.

If an attempt to compare the *Choephoroe* and the Sophoclean *Electra* has a definite purpose, little is to be gained by placing beside either of them the *Electra* of Euripides. Works of art are commensurable only when the theories which produced them have a common basis. When Schlegel is at pains to contrast the elaborate homeliness of the Euripidean *Electra* with the severe grandeur of its rivals, the criticism appears to us unmeaning. Aeschylus and Sophocles, as special types of the same school, may profitably be compared. Euripides was a realist in art; he deliberately sacrificed the ideal grace of tragedy to the hope of a closer human interest; by variety of incident and circumstance, he studied to mingle the tragic and the trivial as they are mingled in a chapter of real life.

The date of the *Electra* remains unfixed between the years 440 B.C. (the *Antigone*) and 410 B.C. (the *Philoctetes*). In vv. 731—734, an allusion has been imagined to the policy of

Pericles in the year 433 B.C., when Corinth and Corcyra were rival suitors for the alliance of Athens : but the evidence is too slight, and the attitude imputed to Pericles is not historical (see Thuc. I. 32—43 : compare Grote, vi. pp. 84 ff.).

Dindorf's text has been adopted in this edition, a few deviations being noticed where they occur.

## ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.

### ΥΠΟΘΕΣΙΣ.

Ἔπóκειται ὧδε· τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἄργει. μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἡλέκτρα, ἠνίκα ὁ πατὴρ ἐσφάζετο, δέδωκε τῷ τροφεῖ, δείσασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρόφιον· νῦν δὲ μετὰ ἑκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δείκνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

## DRAMATIS PERSONAE.

ELECTRA, played by the *Protagonist*.

ORESTES,  
CLYTAEMNESTRA, } played by the *Deuteragonist*.

AEGISTHUS,  
CHRYSOTHEMIS, } played by the *Tritagonist*.  
PAEDAGOGUS,

CHORUS of Mycenaean Virgins.

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## STRUCTURE OF THE PLAY.

1. πρόλογος, vv. 1—120.
2. κομμός, vv. 121—255.
3. ἐπεισόδιον πρῶτον, vv. 251—471.
4. στάσιμον πρῶτον, vv. 472—515.
5. ἐπεισόδιον δεύτερον, vv. 516—1057.
6. στάσιμον δεύτερον, vv. 1058—1097.
7. ἐπεισόδιον τρίτον, vv. 1098—1383.
8. στάσιμον τρίτον, vv. 1384—1397.
9. ἐξοδος, vv. 1398—end.

# ΗΛΕΚΤΡΑ.

## ΠΑΙΔΑΓΩΓΟΣ

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ  
Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
παρόντι λεύσσειν ὦν πρόθυμος ἦσθ' αἰεί.  
τὸ γὰρ παλαιὸν Ἄργος οὐπόθεις τόδε,

1—120. **πρόλογος**] = μέρος ἔλον τραγωδίας τὸ πρὸ χοροῦ παρόδου, Arist. *Poet.* 12. 25: 'All that part of a tragedy which precedes the first entrance of the chorus.'

*Scene.* Mycenae, before the palace of the Pelopidae. *Time:* Early morning. *Enter,* the PAEDAGOGUS, ORESTES, PYLADES.—*Paedag.* The time has come to fulfil the purpose for which I once bore you from this house—to avenge your father. Lay your plans with Pylades before anyone is astir.—*Orest.* These are our plans:—you shall enter the house first, and report my death: in this way you can learn how things stand. Then Pylades and I will arrive with a funeral urn.—Do I hear Electra's voice? Shall we listen?—*Paedag.* Apollo enjoined libations at Agamemnon's grave: obey the god first. That is the best omen of success.

3 ὦν.] Genitive of desire, since πρόθυμος ἦσθα = ἐπέθύμεις. Madv. *Synt.* § 57.

4—10. From the front of the palace at Mycenae as standing point three things are pointed out. (1) The vale of Argos generally, v. 4, *note.* Mycenae was at its N. W. end. (2) The Lyceum at Argos, v. 7, five or six miles off S. W. S. (3) The Heraeum, about two miles off

E. S. E. See Clark's *Peloponnesus*, p. 72: '(Sophocles) wanted to produce an effect by bringing Argos, Mycenae, and the Heraeum within the compass of a single *coup d'œil*... I remember to have read a play of M. Victor Hugo's, called, I think, *Marie Tudor*, where the scene opens with the following stage direction: "Palais de Richmond: dans le fond à gauche l'Eglise de Westminster, à droite la Tour de Londres."'

4 Ἄργος.] The district, not the town. For (1) it seems natural to begin by reminding the exile that he is in his own *land* again. In v. 67 Orestes invokes first his *πατρώα γῆ*, and then, v. 69, his *πατρίων δῶμα*. Mycenae being his *town*, the *town* of Argos would scarcely have been the foremost object of his *πῶθος*. (2) In v. 5, *ἄστος* might no doubt be said of the town: but in reference to Io, 'the tormented wanderer,' it seems more appropriate to the region at large. (3) It is true that, at the time when Sophocles wrote, Ἄργος usually meant the town, ἡ Ἀργεῖα, the district. But Homer's Πηλοσσυγκὸν Ἄργος (*Il.* II. 681) of Thessaly, Ἰασσον Ἄργος (*Od.* XVIII. 245) of W. Peloponnesus, Ἀχαικὸν Ἄργος (*Od.* III. 249) of E. Peloponnesus, Ἀργεῖ παντὶ ἀνάσσειν (*Il.* II. 105) of all continental Greece,—had

τῆς οἰστροπλήγος ἄλλος Ἰνάχου κόρης·  
 αὐτῆ δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ  
 ἀγορὰ Λύκειος· οὐξ ἀριστερᾶς δ' ὅδε  
 Ἦρας ὁ κλεινὸς ναός· (61) δ' ἰκάνομεν,  
 φάσκειν Μυκήνας τὰς πολυχρύσους ὄραν,

steeped the word in large meanings. Thucydides himself falls into the old usage, VI. 105: Λακεδαιμόνιοι ἐς τὸ Ἄργος ἐσέβαλον.

5 τῆς οἰστροπλήγος ἄλλος.] 'The solemn haunt of the vexed wanderer.' ἄλλος, the hallowed scene of her visitation by Hera. Io says (Aesch. *P. V.* 694) ἦσσαν πρὸς εὐποτόν τε Κεγχρείας ῥέος, (between Argos and Tegea) Δέρνης τε κρήνην. Cf. Pind. *N. x.* 19, Ἄργεϊον τέμενος (Argolis as sacred to Hera): Pind. *P. ix.* 53, Διὸς ἔξοχος κάπος (Libya): Soph. *Ant.* 844, Θήβας εὐαρμάτου ἄλλος (Thebes as sacred to Dionysus).

7 ἀγορὰ Λύκειος] i.e. the agora at Argos, with the Λύκειον on one side of it: Thuc. v. 47, ἀναγράψαι ἐν στήλῃ λιθίνῃ Ἀθηναίους μὲν ἐν πόλει, Ἄργεῖους δὲ ἐν ἀγορᾷ ἐν τοῦ Ἀπόλλωνος τῷ ἱερῷ.—Λύκειος, Apollo the Destroyer: Aesch. *Theb.* 132, καὶ σὺ Λύκει' ἀναξ λύκειος γενοῦ στρατῷ δαίω. Cf. v. 1379. Local legends connected λύκειος with λύκος. At Delphi a brazen wolf stood near the great altar (Paus. x. 14. 7). At Argos the victory of a wolf over a bull was the omen which had given the sovereignty to Danaus (Paus. II. 193). The hero Lycus at Athens (*Ar. Vesp.* 389) was perhaps connected with this cultus of Apollo Λύκειος. Müller (*Dor.* II. 6. § 8) ingeniously, but not with great probability, derives the name from λύκη, lux, whence λευκός, ἀμφιλύκη νύξ, gray of morning (*Il.*), λυκάβας, course of light, year (*Od.*), λυκαυγές, dawn (Lucian), λυκόφως, twilight (Aelian), and perhaps λυκηγενής (epith. of Apollo, *Il.* IV. 101). But Λύκειος, Lycian-born, was a distinct surname of the god: Pind. *P. I.*

39, Λύκιε καὶ Δάλου ἀνάστων Φοῖβε: Hor. *Od.* III. 4. 61, *Delius et Patareus Apollo.*

8 ναός.] The ancient Ἠραῖον stood on a rocky slope at the base of the mountains which shut in the Argive plain on the east. It was burnt down 423 B. C. (15 years after the prob. date of this play). Thuc. IV. 133: 'The temple of Hera in Argolis was also burnt down in the same year, in consequence of the priestess Chrysis having placed a lighted torch near the garlands, and then fallen asleep (ἐπικαταδαρθούσης): so that, before she was aware, the garlands had caught fire and were in a blaze. Chrysis, fearing the Argives, fled the same night to Phlius: and the Argives, in accordance with the established rule, appointed another priestess, by name Phaenis.' Io was said to have been priestess here (κληδοῦχος Ἦρας, Aesch. *Supp.* 291). The new Heraeum stood a little below the site of the ancient temple. It was seen by Pausanias (II. 17) circ. 180 A.D.

9 Μυκήνας.] The town stood at the N. W. end of the plain of Argos, on a rocky platform shut in between two heights of the mountain chain. See Clark's *Peloponnesus*, p. 67: 'The platform, thus impregnable on three sides, and commanding, from its position, an abundant supply of water from the natural drainage of the hills, unites those indispensable requisites which the earliest inhabitants of Greece always sought in the sites of their cities. If there were not one stone left upon another, we might yet affirm with certainty that a city had once stood there.'

πολυχρύσους.] The Homeric epi-



πολύφθορόν τε δῶμα Πελοπιδῶν τόδε,  
 ἔθεν σε πατρός ἐκ φόνων ἐγὼ ποτε  
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβῶν)  
 ἦνεγκα· καξέσωσα καξεθρεψάμην  
 τοσόνδ' ἐς ἦβης, πατρὶ τιμωρὸν φόνου.  
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων  
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον  
 ὡς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας  
 ἔφα κινεῖ φθέγματ' ὀρνίθων σαφή,

thet of Mycenae (*Il.* xi. 46); which is also called (*Il.* ii. 569) *εὐκτίμενον πολιεθρον*: *IV.* 52, *εὐρύαγμα*. Paus. ii. 15: 'In the ruins of Mycenae is a fountain called Perseia, and underground buildings of Atreus and his children, where they kept their treasures.' The supposed treasuries are called 'ovens' by the modern Greeks, and by the ancient Greeks were probably used as tombs. (Clark's *Peloron.* p. 79.) In 468 B. C. the Dorians of Argos took Mycenae by blockade, its massive walls (*Κυκλώπων βάθρα*, *Eur. H. F.* 944) having defied assault. Thenceforth the place was desolate. Thuc. (i. 10) notices it as looking insignificant (*μικρόν*) for its old renown.

*φάσκειν... ὀράν.*] 'Deem that thou seest.' Cf. *Od.* v. 450, *ἰκέτης δὲ τοι εὐχομαι εἶναι*: *Aesch. P. V.* 346, *αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοί | δώσειν Δία*. For *infin.* absolute in commands, cf. *Il.* v. 124, *θαρσῶν νῦν Διόμηδες ἐπὶ Τρῶεσσι μάχεσθαι*: Thuc. v. 9, *σὺ δὲ Κλεαρίδα... τὰς πύλας ἀνοίξας ἐπεκθεῖν*. This idiom has always a dictatorial or at least sententious tone—not unsuited here to the elderly henchman, long accustomed to edify his young charge. The *infin.* with *accus.* is more peremptory still, e. g. *Hes. Op.* 389, *γυμνὸν δὲ σπείρειν γυμνὸν δὲ βοωτεῖν* (sc. *κελεύω*): *Ar. Av.* 172, *τοὺς Θραῦκας ἀπιέναι, παρεῖναι δ' εἰς ἔννη* (sc. *ἔδοξε τῷ δήμῳ*).

*10 πολυφθορὸν δῶμα.*] 'The house of many deaths.' Atreus and Thyestes slew their brother Chrysippus:

Atreus slew his own son Pleisthenes, and then the children of Thyestes: Agamemnon was slain by Aegisthus and Clytaemnestra.

*11 ἐκ.*] 'After:' but on the same day, v. 1132.—Pindar says, *φονευόμενον πατρός*, *P.* xi. 17: and so *Auct. argum.*, *ἦνίκα ὁ πατήρ ἐσφάζετο*.

*12 ὀμαίμου καὶ κασιγνήτης.*] For *ἡδμαιμος* is not necessarily *κασιγνήτης*.

*13 ἐξεθρεψάμην.*] *ἐξεθρεψα* would have been more usual: thus *Eur. El.* 488, the *πρέσβυς* says of Electra, *ἦν ποτ' ἐξεθρεψ' ἐγὼ*: *Eur. Cycl.* 142, *Silenus* says of Maron, *ὄν ἐξεθρεψα παῖδα*: *Eur. Tro.* 381, *ἄλλοις τέκν' ἐκθρέψαντες*. But cf. *Eur. Bacch.* 338, *ὄν ὠμόσῃτοι σκύλακες ἄς ἐθρέψατο | διεσπάσαντο*. On the other hand, *τρέφω* of the mother, *Eur. I. T.* 213, *κύμ' οὐκ εὐγάθητον ἔτεκεν ἔτρεφεν*.

*14 τοσόνδ' ἐς ἦβης.*] cf. v. 169: *Soph. O. C.* 1138, *ἐς τόδ' ἡμέρας*: *O. T.* 135, *πῶς ἐς τόδ' ἂν τόλμης ἔβη*; *Plat. Apol.* 41, *ἀμήχανον ἂν εἴη εὐδαιμονίας*: Thuc. i. 118, *Ἀθηναῖοι ἐπὶ μέγα ἐχώρησαν δυνάμειος*. For position of *ἐς*, cf. *Soph. O. C.* 126, *ἄλλος ἐς τάνδε*: *Eur. Phoen.* 24, *λειμῶν' ἐς Ἑρας*.

*17 ἡμῖν.*] *Sophocles* has *ἡμῖν* for *ἡμῖν* twenty-six times (*Ellendt, Lex.*): *Aeschylus* prob. in *Eum.* 329, *λάχη τὰδ' ἐφ' ἄμιν ἐκράνθη*: *Euripides* never.

*18 ἔφα.*] The sights and sounds of early morning fitly herald the action of this play, in which *Φοῖβος*

μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη.  
 πρὶν οὖν τιν' ἀνερῶν ἐξοδοιοπορεῖν στέγης,  
 ξυνάπτετον λόγοισιν ὡς ἐνταῦθ' ἰέμεν τ'  
 ἴν' οὐκέτ' ὀκνεῖν καιρὸς ἀλλ' ἔργων ἀκμή.

20

## ΟΡΕΣΤΗΣ

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὡς μοι σαφῆ  
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγῶς.

the Purifier at length drives the dark Erinnyes from the house,—in which the *παννυχίδες* (v. 92) of Electra's sorrow are at last turned to joy. Throughout the drama, as in its opening scene, we feel that the black night of stars has waned, and that the powers of light are in the ascendant.

*κινεῖ σαφῆ.*] 'Wakens into clearness:' *σαφῆ* proleptic. So v. 13, *ἐξεθρεψάμην ... τιμωρῶν*: cf. v. 68: Aesch. *Ag.* 1258, *εὐφημον, ὦ τάλαινα, κοίμησον στόμα*, hush thy lips into holy silence: Soph. *Ant.* 517, *καθέλειν* "Αἰδου θανασίμους οἰκήτορας, brought them low, to dwell in Hades in their death: Pind. *P.* I. 52, *σὺν δ' ἀνάγκῃ μιν φίλον ἔσανεν*, courted him, to make him a friend.

19 *ἄστρον εὐφρόνη.*] The night of stars, i.e. the starry night. Cf. Soph. *Ant.* 114, *χιόνος πτέρυγι*, a snowy wing: Eur. *Phoen.* 1574, *τραύματα αἵματος*, bloody wounds: Herod. VII. 40, *ἄρμα ἵππων Νισαίων*: Soph. *El.* 758, *σῶμα σποδοῦ*, a body reduced to ashes. This seems to be a genitive of material, like *οἰκημα λίθων*, *Madv. Syné.* § 54. Donaldson (*Gram.* § 454) regards it as an inverted possessive genitive, the object being considered as belonging to its own predominant quality.

*ἐκλέλοιπεν.*] *ἔλλειπω* (intrans.) takes a genitive, e.g.  *χρημάτων*, *Thuc.* I. 80: *ἐκλείπω*, never.

21 *ξυνάπτετον.*] Eur. *Phoen.* 702, *ἐς λόγους ξυνῆψα Πολυνεῖκει*. Brunck, *ξυναπτέον*, on the ground that Orestes in fact discusses his plans with the Paedagogus, not with Pylades.

Rather, Orestes announces to the Paedag. (v. 29) plans which did not need to be discussed, for they were already formed. 'I will tell you,' he says, 'what has been determined,' i.e. what 'we' (v. 28, 'Pylades and I,') have already decided upon. The *ἀνὴρ πρόσπολος* (v. 23) remains in the background throughout, encouraging, as here, or admonishing, as at v. 1326, but leaving the plan and conduct of the enterprise to his masters.

21 *ὡς ἐνταῦθ' ἰέμεν.*] The Medicean MS. (Laur. A.) has *ἰέμεν*, for which some others have *ἔσμεν*. For *ἰέμεν* the only authority is Callimachus (flor. 250 B.C.), quoted by Herodian *περὶ μονήρους λέξεως*, ('On Singularities of Diction'), p. 24. 3. Dind. now reads, on his own conjecture, *ἔβησ* for *ἰέμεν*. Nauck proposes, instead of *ἐνταῦθ' ἰέμεν*, *ὡς καθέσταμεν* or *ὡς βεβήκαμεν*. The true reading I believe to be *ὡς, ἴν' ἔσταμεν*, | *οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς*. A commentator, who wished to supply an antecedent to *ἴνα*, wrote *ἐνταῦθα* in the margin: thence it crept into the text, and *ἴνα* was thrust into the next line; the rejection of *ἔστι* being made easier by its resemblance to *ἔτι*. The letters *τα-* of *ἔσταμεν* dropping out gave rise to the *ἰέμεν*, which is probably an older mistake than *ἰέμεν*. Cf. *O. T.* 1442, *οὕτως ἐλέχθη ταῦθ'· ὁμῶς δ', ἴν' ἔσταμεν | χρείας, ἀμεινον ἐκαθεῖν τί δραστέον*.

24 *γεγῶς.*] Plat. *Theaet.* 189 c, *δηλος εἰ καταφρονῶν μου*. *Madv. Syné.* 177 b.

ὅσπερ γὰρ ἵππος εὐγενῆς, κὰν ἦ γέρον,  
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν  
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὡσαύτως δὲ σὺ  
 ἡμᾶς τ' ὀτρύνεις καυτὸς ἐν πρώτοις ἔπει.  
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω, σὺ δὲ  
 ὀξεῖαν ἀκοήν τοῖς ἐμοῖς λόγοις διδούς,  
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμοσον.  
 ἐγὼ γὰρ ἠνίχ' ἰκόμην τὸ Πυθικὸν  
 μαντεῖον, ὡς μάθοιμ' ὅτῳ τρόπῳ πατρὶ  
 δίκας ἀροίμην τῶν φονευσάντων πάρα,  
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος ὦν πεύσει τάχα·  
 ἄσκειον αὐτὸν ἀσπίδων τε καὶ στρατοῦ

26 ἐν τοῖσι δεινοῖς.] In dangers. Thuc. II. 40, οἱ τὰ τε δεινὰ καὶ τὰ ἡδέα σαφέστατα γιγνώσκοντες καὶ διὰ ταῦτα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. For other senses of τὰ δεινὰ, see Thuc. II. 77, ἀπὸ τῶν παροντων δεινῶν, 'with their (the besiegers') present means of attack.' Soph. *Ant.* 334, πολλὰ τὰ δεινὰ, 'wonders are many.'

27 ὡσαύτως δέ.] The apodosis in similes is often introduced by δέ: Soph. *Ant.* 424, ὡς θταν... ὀρφανὸν βλέψῃ λέχος—οὕτω δὲ χαῖτη, κ.τ.λ.: Soph. *Tr.* 116, πολλὰ γὰρ ὥστε... τις κύματ' ἴδῃ—οὕτω δὲ τὸν Κᾶδμον, κ.τ.λ.

28 ἐν πρώτοις ἔπει.] 'Art foremost to assist.'

31 καιροῦ τυγχάνω.] 'Hit the mark.' καιρός (prob. fr. κείρω, as *tempus* fr. *tempo*, Donalds. *N. Crat.* § 171)=1. Due measure: Plat. *Polit.* 284 E, ὅποσαι (τέχναι) πρὸς τὸ μέτριον καὶ τὸ πρόπον καὶ τὸν καιρὸν καὶ τὸ δέον. 2. A critical point: Aesch. *Ag.* 356, πρὸ καιροῦ, short of the mark: Pind. *N.* VIII. 6, καιροῦ μὴ πλαναθέντα = σκοποῦ μὴ ἀμαρτόντα.

32 γάρ.] Merely prefaces the narrative. Plat. *Prot.* 230: δοκεῖ τολύων... μῦθον ὑμῖν λέγειν. ἦν γὰρ ποτε, κ.τ.λ.: Thuc. II. 39, τεκμηρίον δέ· ὅτε γὰρ Λακεδαιμόνιοι, κ.τ.λ.

34 ἀροίμην.] 2nd aor. Oratio recta,

ἰκνούμαι ὡς ἄν (or ὡς simply, Soph. *O. T.* 921) μάθω ὅτῳ τρόπῳ δίκας ἀρωμαί (or ἀρούμαι). Brunck prefers to call ἀροίμην fut. opt.

35 χρῆ.] Prophecies. Ind. pres. 3rd sing. χράω, χρῆσω, ἐχρησα, to give an oracle: aor. pass. ἐχρήσθη, Soph. *O. C.* 356. For χρῆσθαι, to consult an oracle, Herod. I. 53, ἐχρέωντο τοῖσι χρηστηρίοις: and absol., Thuc. I. 126, χρωμένῳ ἐν Δελφοῖς. Four verbs ending in αω were constantly used in Attic with the Doric contraction into ἦ instead of ᾶ:—διψᾶω, διψῆν: ξάω, ξῆν: πεινάω, πεινῆν: χράω, χρῆν. Also, four rarer verbs:—ιμάω, κνάω, σμάω, ψάω.

τοιαῦτα... ὦν. Cf. *Il.* VII. 231, ἡμεῖς δ' εἰμὲν τοιοῖοι οἱ ἄν σέθεν ἀντιδασαιμεν: Soph. *Ant.* 671, λόγοις τοιοῦτοις οἷς σὺ μὴ τέρψει κλύων.

τάχα.] 'Anon.' It serves to mark a momentary pause—to inflict an instant of suspense before the thrilling θέσφατον.

36 ἄσκειον, κ.τ.λ.] 'That alone (αὐτόν), unaided by arms or numbers, I should snatch by stealth the lawful vengeance of my right hand.'—Contrast with this the tenor of the Aeschylean oracle (*Cho.* 264, *Eum.* 444). *There*, Orestes is threatened: *here*, he is simply instructed. *There*, the god himself indirectly admits

δόλοισι κλέψαι χεῖρὸς ἐνδίκους σφαγᾶς·  
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγη,  
 δόμων ἔσω τῶνδ' ἴσθι πᾶν τὸ δρώμενον, 40  
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγελίῃς σαφῆ.  
 οὐ γάρ σε μὴ γήρα τε καὶ χρόνῳ μακρῷ  
 γνῶσ' οὐδ' ὑποπτεύουσιν ᾧδ' ἠνθισμένον.  
 λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ  
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων ὃ γὰρ 45

that Orestes had cause to falter: here, no such faltering is contemplated. For Aeschylus conceived the claim of Agamemnon on Orestes as in conflict with the claim of Clytaemnestra—a conflict ultimately solved on the hill of Ares. In the view of Sophocles, the mother's claim stands forfeited: the father's claim is left absolute and paramount.

αὐτόν.] Alone. Herod. v. 85, ἐς δ' ἐκ πάντων ἕνα λειψθέντα ἀνακομισθῆναι αὐτὸν ἐς Φάληρον: Ar. Av. 501, ἐγὼ δὲ λέξω... αὐτοὶ γὰρ ἐσμέν.

ἀσπίδων] = ὀπλιτῶν. Eur. Phoen. 78: πολλὴν ἀθροῖσας ἀσπίδ' Ἀργείων ἄγει. For the genitive depending on the substantival notion (σκευῶς) in the compound adjective, cf. vv. 232, 241, 1002, 1386: Soph. O. C. 677, ἀνήμερος χεῖμώνων. Eur. Phoen. 324, ἀπεπλος φαρῶν. Madv. Synl. § 63. 1.

37 χεῖρὸς.] To be taken with σφαγᾶς: cf. v. 476, δίκαια χεῖροῖν κράτη. χεῖρὸς is opposed to ἀσπίδων—by the stroke of my arm, not with shields and spears: αὐτόν is opposed to στρατοῦ—alone, not with a host.

38 ὅτε] = ἐπειδὴ. In this sense, usu. with perfect: Ar. Nuθ. 34, ἐξήλικας ἐμέ γ' ἐκ τῶν ἐμῶν, ὅτε καὶ δίκας ᾤπληκα: Soph. Phil. 427, ὅτε... τευθαῖσι: Soph. El. 1318, ὅτε... ἐξήκεις (= ἐλήλυθας). But with aorist in sense of perfect, Soph. Ant. 170: ὅτ' οὖν ὠλοντο... θρόνου ἔχω: and with a true aorist, Soph. Ai. 1231, ὅτε... ἀντέστης, Cf. v. 789.

40 ἴσθι.] = μάνθανε. Cf. Soph.

O. C. 1149, τί δεῖ μάτην | κομπεῖν, ἄγ' εἰσεὶ καὶ τὸς ἐκ ταύτων ξυνῶν;

42 χρόνῳ.] Two things favour your incognito; the long interval (χρόνος) since you were last here, and the actual change (γῆρας) in your appearance. γῆρα and χρόνῳ do not depend upon ἠνθισμένον, but are causal datives: cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθην., fearing the Athenians on account of what had occurred. Madv. Synl. § 41. Cf. vv. 255, 837.

43 ὑποπτεύουσιν.] Only one MS. has ὑποπτεύουσι. Cf. Soph. O. C. 450, οὐτι μὴ λάχῳσι... οὐδέ σφιν... ὀνησις ἦξει.

ἠνθισμένον.] 'With this silver hair.' Cf. Erinna, frag. 3, in Bergk, Poet. Lyr. p. 702, παυρολόγοι πολιαί, καὶ γῆραος ἀνθεα θνατοῖς, 'scanty grey hairs, which are the flowers of old age for men.'

45 ἀνδρός.] Nearly = τινός, but more respectful: Il. II. 92, ἔλε δ' ἀνδρα Βιήνορα: Herod. VIII. 82, τῆς ἦρχε ἀνὴρ Παπλίτιος: Soph. Ai. 817, (Ajax speaking of Hector, a well-known but hated name, to be named with distant courtesy by a Greek captain) δῶρον μὲν ἀνδρὸς Ἔκτορος ξένων ἐμοὶ | μάλιστα μισῆ βέντος.

Φανοτέως.] In Hom., Strab., and Paus., Πανοπεύς: in Thuc. iv. 89, Φανοτεύς. He was the eponymous hero of the Phocian town Πανοπεύς or Φανοτεύς, near the Boeotian frontier, on the road from Daulis to Chaeronea. There is a

μέγιστος αὐτοῖς τυγχάνει δορυξένων.  
 ἀγγελλε δ' ὄρκῳ προστιθείς ὀθούνεκα <sup>πλατ</sup>  
 τέθηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,  
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθείς· ὧδ' ὁ μῦθος ἐστάτω.  
 ἡμεῖς δὲ πατρὸς τύμβον, ὡς ἐφίετο,  
 λοιβοῖσι πρῶτον καὶ κατατόμοις χλιδαῖς  
 στέφαντες εἶτ' ἄψορρον ἤξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν

50

special point in the use of his name here. He was the brother of Crisus, eponymous hero of Crisa. Between the brothers, said the legend, there was deadly feud: before birth they had struggled in the womb. Now Crisa is the seat of amity to Agamemnon: Apollo, its god, is his avenger; Strophius, its king, his ally; Pylades, the son of Strophius, is the sworn friend of Orestes. Hence Phanoteus, the foe of Crisus, is ranged with Aegisthus and Clytaemnestra, the sons of Agamemnon.

46 **τυγχάνει.**] Sc. ὦν., Plat. *Hipp. Maj.* p. 45, διὰ ταῦτα τυγχάνει καλή: Xen. *Mem.* I. 612, Σωκράτης ἀνυπόδητος καὶ ἀχίτων διετέλει: and so, as a rule, φαίνομαι.

**δορυξένων.**] 'Spear-friends.' In Aesch. and Soph. this word seems to designate a state alliance under a special aspect,—as a personal relation between the contracting chiefs. Thus in Soph. *O. C.* 632, Theseus, the representative of Athens, welcomes Oedipus, the representative of Thebes, as one for whom the *δορυξένος ἐστία* is always ready. Cf. Aesch. *Cho.* 553, ξένος τε καὶ δορυξένος, i. e. a ξένος in both the simple and the complex sense. There is no authority for Plutarch's notion (*Quaest. Graec.* § 18) that a ransomed prisoner-of-war and his ransomer were properly *δορυξένοι* (e. g. Glaucus and Diomedes).

47 ὄρκῳ.] i. e. ἀγγελλε ὄρκῳ, προστιθείς (ὄρκον). Cf. v. 329: Ar. *Av.*

1004, ὄρθῳ μετρήσω κανόνι, προστιθείς (κανόνα)

48 **ἀναγκαίας τύχης.**] 'A fatal accident.' ἀναγκαῖος connected with the supreme necessity of death. Cf. Eur. *Hipp.* 1387, εἶθε με κοιμίσειε τὸν δυσδαίμονα] Ἄιδου μέλαινα νύκτερός τ' ἀνάγκα: Tac. *Ann.* XIII. 1, *Silanus necessitate extrema ad mortem agitur*: and *H. I.* 3, *supremae clarorum virorum necessitates.*

51 ἐφίετο.] Sc. Φοῖβος, v. 35.

52 **κατατόμοις χλιδαῖς.**] 'The glory of severed hair.' Eur. *Phoen.* 223, ἐπιμένει με κόμας ἐμὰς δεῦσαι, παρθένιον χλιδᾶν. At v. 900 Chrysothemis finds on the edge of the tomb νεώρη βόστρυχον τετμημένον, a lock freshly severed. In Aesch. *Cho.* 6, Orestes brings a πλόκαμος θρεπτήριος for the river Inachus, and a πλόκαμος πενθητήριος for his father.

53 **ἄψορρον πάλιν.**] *Il.* v. 257, πάλιν αἶψις: Soph. *Phil.* 942, αἶψις αἶ πάλιν. Cf. Ar. *Nub.* 975, εἶτ' αἶ πάλιν: Ar. *Av.* 810, εἶτα τοῖς θεοῖς θῆσαι μετὰ τοῦτο.

54 ἡρμένοι.] 'With an urn of moulded brass supported in our hands.' Cf. Dem. *Mid.* p. 557, γέγραμμαι ἐμαντῶ ταῦτα: Dem. *Panathen.* p. 967, ἀπηλλαγμένος, having given a release (ἀφεσιν), and *ib.* δεικασμένος, having gone to law: Xen. *Cyr.* I. 4. 18, τὰ ὅπλα εἰ ὁ πάππος ἐπεποίητο: *ib.* VII. 3. 14, ἀκινάκην παρεσκευασμένη: Soph. *Ant.* 363, φυγὰς ξυμπέφρασαι.

ὁ καὶ σὺ θάμνοις οἶσθά που κεκρυμμένον, χ  
ὅπως λόγῳ κλέπτουτες ἠδείαν φάτιν  
φέρωμεν|αὐτοῖς τοῦμὸν ὡς ἔρρει δέμας  
φλογιστὸν ἤδη καὶ κατηνθρακωμένον.

55

τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν  
ἔργοισι σωθῶ κάξενέγκωμαι κλέος;

60

(δοκῶ μὲν, οὐδὲν ῥῆμα σὺν κέρδει κακόν.)  
ἠδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
λόγῳ μάτην) θνήσκοντας· εἶθ', ὅταν δόμους  
ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.

ὡς καὶ ἐπαυχῶ τῆσδε τῆς φήμης ἄπο  
δεδορκότ' ἐχθροῖς ἄστρον ὡς λάμψειν ἔτι

65

55 <sup>λέγειν</sup> πον.] To be taken with καὶ  
σύ: 'which you too, I think,  
know,' &c. Cf. v. 948, παρουσίαν  
μὲν οἶσθα καὶ σύ που φίλων, κ.τ.λ.:  
v. 1244, εἶ δ' ἔξιιστα πειραθείσα πον.  
If μοι is read, it must be taken with  
οἶσθα, as nearly = σύνισθά μοι. The  
enclitic μοι could not depend on  
κεκρυμμένον which follows it.

56 λόγῳ.] Eur. *Phoen.* 1005,  
κλέψας λόγοισιν ὥσθ' ἄ βούλομαι  
τυχεῖν.

57 φέρωμεν.] The principal verb  
is ἤξομεν, v. 53. Most of the MSS.  
have φέρομεν, which would depend  
on κεκρυμμένον as = δ ἐκρύψαμεν.

59 ὅταν σωθῶ.] 'When I shall  
have come to life:' τί με λυπεῖ; lit.  
'what grief is this for me,' being  
nearly equivalent to 'what grief is  
in store for me,' i.e. τί με λυπήσει.  
For σωθῶ, cf. v. 1228, ὄρατ' Ὀρέ-  
στην τόνδε, μηχαναῖσι μὲν | θανόντα,  
νῦν δὲ μηχαναῖς σεσωσμένον.

60 ἔργοισι.] Answering to λόγῳ.  
Cf. Soph. *O. C.* 782, λόγῳ μὲν  
ἔσθλα τοῖσι δ' ἔργοισιν κακά: Eur.  
*Phoen.* 502, νῦν δ' οὐθ' ὅμοιον οὐδὲν  
οὐτ' ἴσον βροτοῖς | πλὴν ὀνόμασιν·  
(so Porson, for ὀνομάσαι) τὸ δ' ἔργον  
οὐκ ἔστιν τόδε.

61 δοκῶ μὲν.] 'I think,' not 'I  
think.' Cf. Aesch. *Eum.* 84 (Apol-  
lo says to Orestes, οἱτοι προδώσω,  
I will not give you up,) καὶ γὰρ κτα-

νεῖν σ' ἐπεισα μητρῶον δέμας—not,  
'for I persuaded you to kill your  
mother,' but, 'for you were per-  
suaded by me to kill your mother.  
The Greeks sometimes emphasized  
the verbal notion, where we should  
emphasize the personal notion. For  
δοκῶ μὲν, cf. Soph. *Fr.* 106, ed.  
Dind. δοκῶ μὲν, οὐδέλ: *O. C.* 995,  
δοκῶ μὲν, εἰπερ ζῆν φιλεῖς, τὸν αἰτιον  
τίνοι' ἄν.

κακόν] Ill-omened. Eur. *Hel.*  
1050, Εἰ. βούλει λέγεσθαι, μὴ θανῶν,  
τεθνηκέναι; ΜΕΝ. κακὸς μὲν θνῆς·  
εἰ δὲ κερδανῶ λέγων, ἔτοιμός εἰμι μὴ  
θανῶν λόγῳ θανεῖν.

62 τοὺς σοφοὺς.] The special al-  
lusion, if such be meant, is un-  
known.

64 ἐκτετίμηνται.] 'Forthwith they  
are in more perfect honour.' For  
the tense, cf. Plat. *Phaed.* 80 D, ἡ  
δὲ ψυχὴ ἔρα ... ἀπαλλαττομένη τοῦ  
σώματος εὐθὺς διαπεφύσθαι καὶ ἀπό-  
λωεν. Cf. v. 1338.

65 ἀπό.] With the help of. *Il.*  
XXIV. 605, τοὺς μὲν Ἀπόλλων πέφνευ  
ἀπ' ἀργυρέοιο βιοῖο: Dem. *Philipp.* I.  
p. 49, ἀπὸ τῶν ὑμετέρων ὑμῖν πολε-  
μεὶ σθμμάχων.

66 ἐχθροῖς.] Join δεδορκότ' ἐχ-  
θροῖς (dativ. incommodi), alive to  
the cost of my foes,—resurgent to  
the terror of my foes.—Schneid.  
puts a comma after δεδορκότ', making

ἀλλ' ὦ πατρώα γῆ θεοὶ τ' ἐγχώριοι,  
δέξασθέ μ' εὐτυχούντα ταῖσδε ταῖς ὁδοῖς,  
σύ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι

2<sup>v</sup> δίκη καθαρτῆς πρὸς θεῶν ὄρμημένος· 70

καὶ μή μ' ἄτιμον τῆσδ' ἀποστείλητε γῆς,  
ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

εἴρηκα μὲν νυν ταῦτα· σοὶ δ' ἤδη, γέρον,

τὸ σὸν μελέσθω βάντι φρουρηῆσαι χρέος. *Law<sup>st</sup>*

νὼ δ' ἔξιμεν· καιρὸς γὰρ, ὅσπερ ἀνδράσι

75

μέγιστος (ἔργου παντός) ἐστ' ἐπιστάτης.

## ΗΛΕΚΤΡΑ

ἰὼ μοι μοι.

## ΠΑΙΔΑΓΩΓΟΣ

καὶ μὴν θυρῶν ἔδουξα προσπόλων τινὸς  
ὑποστενούσης ἔνδον αἰσθῆσθαι, τέκνον.

## ΟΡΕΣΤΗΣ

ἄρ' ἐστὶν ἡ δύστηνος Ἥλέκτρα; θέλεις

80

ἀστρον a baleful star. But the words ἀστρον ὡς λάμπειν speak of a bright and happy splendour, which shall dispel 'the folds of abhorred and sunless gloom that wrapped the house at its master's death' (Aesch. *Cho.* 45).

68 εὐτυχούντα.] i. e. ὥστε εὐτυχεῖν. Cf. κινεῖ σαφῆ, v. 18 and note.

70 καθαρτῆς.] Aegisthus and Clytaemnestra were defiled with murder: they had not absented themselves for the usual year (ἀπειναντίω) after their crime, but had continued, unabsolved (ἀφοίβαντοι, Aesch. *Eum.* 228), to use the public altars (*ib.* v. 625), and to pour the παρῆστικοι λοιβαὶ to the domestic Zeus Herceius (Soph. *El.* 269). Their presence was a μῖασμα to Mycenae, and chiefly to the house in which they dwelt. Of such μῖασματα, Apollo is the purger, δωμάτων καθάρσις, *Eum.* 63: and as his agent, Orestes is καθαρτῆς. For the phrase, cf. Aesch. *Syrph.* 259 (Apis, son of

Apollo, χθόνα τῆνδ' ἐκκαθαίρει κνωδάλων: Soph. *Tr.* 1010, ἀδικώτατοι ἀνέρες, οὓς δὴ...καθαίρων (driving out) ὠλεκόμαν.

72 ἀλλ' ἀρχέπλουτον.] sc. καταστήσατε. Cf. v. 436 (δός included in κρύψον): v. 650 (δός included in ἐφής): v. 1296. Herod. VII. 104, οὐκ ἐὼν φεύγειν ἀλλ' ἐπικρατέειν: Soph. *O. T.* 236, τὸν ἀνδρ' ἀπαυδῶ...μήτ' εἰσδέχεσθαι μήτε προσφωνεῖν...ὠθεῖν δέ.

78 καὶ μὴν.] 'Now methought,' &c.,—with just so much of adversative force as is implied in starting a new subject.

θυρῶν.] 'I seemed to catch from the doors the sound of some handmaid moaning in the house.' The genitive can denote the quarter from which an object strikes the senses, though the object itself be stationary. Cf. v. 900, ἐσχάτης ὀρώ πυρᾶς...βόστρυχον, I see 'upon' (lit. 'from the quarter of') the edge of the mound a lock of hair.

μείνωμεν αὐτοῦ κἀνακούσωμεν γῶων;

## ΠΑΙΔΑΓΩΓΟΣ

ἦκιστα. μηδὲν πρόσθεν ἢ τὰ Λοξίου  
πειρώμεθ' ἔρδειν κἀπὸ τῶνδ' ἀρχηγετεῖν,  
πατρὸς χέοντες λουτρά· ταῦτα γὰρ φέρεי  
νίκην τ' ἐφ' ἡμῖν καὶ κράτος τῶν δρωμένων.

85

## ΗΛΕΚΤΡΑ

ὦ φάος ἀγνὸν  
καὶ γῆς ἰσόμοιρ' ἀῆρ, ὡς μοι

81 μείνωμεν.] Cf. Plat. *Gorg.* 454 C, βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; The aor. conjunct. after θέλεισ or βούλει is not deliberative, but depends on ὅπως understood. Cf. Madv. *Synt.* § 123. 5.

83 ἀρχηγετεῖν.] 'Take our auspices.' Alluding to 'Ἀπόλλων Ἀρχηγέτης—the leader of adventurers, the founder of colonies—a title dating from the Dorian conquest of Peloponnesus, Müller, *Dor.* bk. 2, ch. 3, § 2. Cf. Callimachus, *Hym. Apoll.* 55, Φοῖβος δὲ πολλεσι φίληδὲ | κτισομένης, 'Phoebus ever takes delight in the founding of cities.' Thuc. VI. 3, 'The Chalcidians were the first of the Greeks who, sailing from Euboea with Thucles as leader, colonized Naxos, and founded the altar of Apollo Archegetes which is now outside the city.' Appian, *Bell. Civ.* v. 109, mentions a statue of the Ἀρχηγέτης as existing there in the times of Marius and Sulla.

84 ταῦτα γὰρ, κ.τ.λ.] 'For this course puts in our grasp (φέρει ἐφ' ἡμῖν, i.e. ὡςτ' ἐφ' ἡμῖν εἶναι) both final victory (νίκην) and the advantage (κράτος) throughout the struggle,—τῶν δρωμένων, at every stage of the enterprise as it proceeds.

85. Ἐξευντ' ORESTES and PYLADES, R. : PAEDAGOGUS, L.

86—120. This is a θρήνος ἀπὸ σκηνῆς, lit. 'a stage-dirge,' (i.e. sung by an actor); opposed to a κομμός, or dirge sung jointly by actor and chorus. The actors on the

stage, οἱ ἀπὸ σκηνῆς, are opposed to the chorus in the orchestra (θυμελικοί, Lobeck on *Phrynicus*, 164).

Enter ELECTRA sola. (*As protagonist, she appears at the middle door, βασιλείου θύρα, of the palace. It is 20 years since Agamemnon's death: but Electra is still ἐν πένθει, v. 290: and meanly dressed, v. 191, ἀεικέϊ σὺν στολῇ.*)—*El.* Day and night I mourn my father, not slain on the battle-field, but felled, as wood-cutters fell an oak, by Aegisthus and his paramour my mother. I have no sympathisers: but want of sympathy can never quench my grief. Princes and avengers of the dead, avenge our father, and send Orestes to share my burden.

87 γῆς ἰσόμοιρ'.] 'Coextended with earth: 'having a μοῖρα, a domain in space, equal to earth's μοῖρα: overcanopying earth. γῆς is a genitive of comparison: for adjectives denoting likeness imply comparison. Cf. Herod. III. 37, ἔστι δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἥφαίστου: Pind. *O.* VIII. 9, μένος γῆραος ἀντίπαλον. Cf. Madv. *Synt.* § 91. Porson first corrected ἰσομοιρ|ος ἀῆρ to ἰσομοιρ | ἀῆρ. For there are only two instances of ἀῆρ: 1. Epigram by Arist. ap. Eustath.: σῶμα μὲν ἐν πόντῳ πνεῦμα δ' ἀῆρ τὸδ' ἔχει. 2. Doubtful frag. of Phocylides (eleg. poet, 550 B.C.) λυόμενοι κόμισ ἐσμέν, ἀῆρ δ' ἀνά πνεῦμα δέδεκται.



πολλὰς μὲν θρήνων ᾠδάς,  
 πολλὰς δ' ἀντήρεις ἧσθου  
 στέρνων πλαγὰς αἵμασσομένων,  
 ὅπότεν δνοφερὰ νύξ ὑπολειφθῆ·  
 τὰ δὲ παννυχίδων ἤδη στυγεραὶ.

90

ξυνίσασ' εὐναὶ μογερῶν οἴκων,  
ῥσα τὸν δύστηνον ἐμὸν θρηνώ  
 πατέρ', ὃν κατὰ μὲν βάρβαρον αἶαν  
 φοίνιος Ἄρης οὐκ ἐξέμισεν.

95

μήτηρ δ' ἡμῆ χῶ κοινολεχῆς  
 Αἰγισθος ὅπως δρῦν ὑλοτόμοι  
 σχίζουσι κἀρα φονίῳ πελέκει.

κοῦδεῖς τούτων οἶκτος ἀπ' ἄλλης  
 ἢ 'μοῦ φέρεται, σοῦ, πάτερ, οὕτως  
 αἰκῶς οἰκτρῶς τε θανόντος.

100

89 ἀντήρεις πλαγὰς στέρνων.]  
 Opposite blows on the breast: i. e.  
 blows full on the breast. Eur. *Phoen.*  
 754, καὶ μοι γένοιτ' ἀδελφὸν ἀντήρη  
 λαβεῖν, 'be it mine to meet my bro-  
 ther front to front.'

91 ὑπολειφθῆ.] Conjunctive in  
 spite of ἧσθου v. 83, because the  
 idea in Electra's mind is ἧσθου καὶ  
 ἐτι νῦν αισθάνει. Madv. *Synt.* § 131 b.

92 τὰ δὲ παννυχίδων.] 'The  
 joys of my vigils,'—ironically, παν-  
 νυχίς being a torchlight festival, as  
 at the Ἀθήναια, Ar. *Kan.* 371, ὑμῆς  
 δ' ἀνεγείρετε μολπὰν | καὶ παννυχί-  
 δας τὰς ἡμετέρας | αἱ τῆδε πρόπονσιν  
 ἐοργῆ; and at the Βενθιδεῖα in Mu-  
 nychia, Plat. *Rep.* 328 A, καὶ πρὸς γε  
 παννυχίδα ποιήσουσιν, ἣν ἄξιον θεά-  
 σασθαι. For the irony, cf. Aesch.  
*P. V.* 1045, δαιταλεύς, 'banqueter,'  
 of the eagle torturing Prometheus:  
 Aesch. *Ag.* 628, παιδὸν Ἐρυνίων; Eur.  
*Bacch.* 357, ὅπως ... θανῆ, πικρὰν  
 βάρβαρον ἐν Θήβαις ἰδῶν.

95 δν ... οὐκ ἐξέμισεν.] 'Whom  
 in no foreign land the god of sudden  
 death welcomed to a field of blood.'  
 For Ares as the god of sudden or  
 violent death in whatever form

it comes, cf. v. 1385. ἐξέμισεν,  
 entertained, regaled with such fare  
 as he has to offer. Cf. Eur. *Hel.*  
 480, θάνατος ξενία σοι γενήσεται:  
 Archilochus, *frag.* 7 in Bergk, *Poet.*  
*Lyr.* p. 537, ξένια δυσμενέσιν λυγρὰ  
 χαριζόμενοι.

99 κἀρα.] i. e. δν (v. 95) σχίζουσι  
 κἀρα. Cf. v. 147: *Phil.* 1301: μέθες  
 μὲ, πρὸς θεῶν, χεῖρα, let me go, that  
 is, my hand. Madv. *Synt.* § 31. 2.

101 φέρεται.] 'Rushes, bursts from  
 no lips but mine.' φέρεται suits the  
 vehemence of the passionate Elec-  
 tra: φέρεσθαι, like *ferri*, implies  
 strong, swift impetus. Arist. *Rhys.*  
 6, p. 239 b. ἡ οἷστος φερομένη, the  
 arrow in its flight: *Il.* XXI. 120, ἦκε  
 φέρεσθαι, he sent him flying.

102 αἰκῶς] *Libri omnes adίκως*,  
 Dind.: a ludicrously feeble word,  
 considering the context. The Schol.  
 and Suidas mention αἰκῶς, whence  
 Brunck αἰκῶς, trisyll., as in *Il.* XXII.  
 236, ἐλκῆσουσ' αἰκῶς, τὸν δὲ κτεριού-  
 σιν Ἀχαιοί. Hermann, αἰκῶς disyll.:  
 cf. Bekker, *Anec. Graec.* p. 360, 26,  
 αἰκῶς, χαλεπῶς· διφυλλάβως ἀπὸ τῆς  
 αἰκίας· καὶ οὕτω Πλάτων (comicus).

ἀλλ' οὐ μὲν δὴ  
 λήξω θρήνων στυγερῶν τε γόων,  
 ἔς τ' ἂν παμφεγγεῖς ἄστρον  
 ῥιπὰς λεύσσω δὲ τόδ' ἡμάρ,<sup>χ</sup>  
 μὴ οὐ τεκνολέτειρ' ὥς τις ἀηδῶν  
 ἐπὶ κωκυτῷ τῶνδε πατρῶων  
 πρὸ θυρῶν ἤχῃ πᾶσι προφωνεῖν.  
 ὦ δῶμ' Ἀΐδου καὶ Περσεφόνης,  
 ὦ χθόνι' Ἑρμῆ καὶ Πότνι' Ἀρά,  
 σεμναί τε θεῶν παῖδες Ἑρινύες,  
 αἰ τοὺς ἀδίκως θνήσκοντας ὀράθ',  
 αἰ τοὺς εὐνάς ὑποκλεπτομένους,

105

110

105 παμφεγγεῖς ῥιπὰς.] 'The shivering splendour of the stars.' ῥιπή (ῥιπτῶ), *swing*, can be said of vibrating light, or vibrating sound, e. g. ῥιπαὶ κῶνωνπος, the buzzing of a gnat, Aesch. *Ag.* 866.

106 λεύσσω δέ.] Strictly λεύσσω μὲν ἄστρα, λεύσσω δὲ ἡμάρ: λεύσσω μὲν being omitted. A word or phrase belonging by *sense* to each of two clauses, may belong by *position* to the second clause only: e. g. Aesch. *Ag.* 572, φράζων ἄλωσω Ἰλίου τ' ἀνάστασιν. Cf. v. 929.

108 ἐπὶ κωκυτῷ.] Cf. Soph. *Ant.* 759, ἐπὶ ψόγοισι δεινάζειν with constant reproaches: Aesch. *Eum.* 995, ὀλολύξατε νῦν ἐπὶ μολπαῖς, with sustained songs.

110—113. Electra invokes, 1. The King and Queen of the dead, to whose realm the earthly King has passed: 2. Hermes ψυχοπομπός, who led him thither: 3. Ἀρά—the Imprecation, the embodied Curse, which took shape and form from his dying breath: 4. the Ἑρινύες—the ministers in the service of that Ἀρά—the public avengers, whom the Imprecation of the murdered can always summon.

111 Ἀρά.] In Aesch. *Eum.* 395, the Furies call themselves Ἀραί, and so Aesch. *Theb.* 692. But as a rule, there is a distinction: 1. Ἀρά is the Ἀρά of some particular per-

son,—the special imprecation which sets the Ἑρινύες in motion. It is personified, but it does not act: it awaits in the shades the issue of its own promptings.—2. The Ἑρινύες stand in no special relation to the individual: they are the public guardians of universal principles: their services are available to the injured generally: they punish with no feeling of partisanship, but as a duty to society. For exceptions, see Aesch. *Theb.* 692, where the Ἀρά is *executive*, and Hom. *Od.* XI. 280, where the Ἑρινύες are *personal* (μητρὸς Ἑρινύες).

113 ἀδίκως.] The sober ἀδίκως would have been tame in v. 102: it is in keeping with the solemnity of this appeal.

114 αἰ τοὺς εὐνάς.] Dind., reading τοὺς εὐν. ὑποκλ., brackets the line as spurious: in his edit. of 1836 (p. 143) he is for omitting v. 113 too. Porson spares v. 113, but rejects v. 114 as weak. 'It is not true,' he says, 'that the Furies stooped to punish conjugal infidelities: their hands were full enough already of more serious affairs—murder, and the like.' To this it may be replied that Clytemnestra's betrayal of her husband's honour was intimately connected with her betrayal of his life. The two crimes are constantly men-

ἔλθετ', ἀρήξατε, τίσασθε πατρὸς  
φόνον ἡμετέρου,  
καὶ μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.  
μούνη γὰρ ἄγειν οὐκέτι σωκῶ  
λύπης ἀντίρροπον ἄχθος.

στρόφῳ α'.  
ΚΟΡΟΣ

ὦ παῖ παῖ δυστανοτάτας

tioned together. There is scarcely an allusion to the murder which does not associate it with the adultery. The Furies are invoked as the avengers of blood. But they are reminded that the murderer was at the same time a libertine, and the murderess an unfaithful wife.

119 ἄγειν.] Lit. 'draw up,' by making the other scale sink: i.e. outbalance, prevail against: Dem. *Androt.* p. 617, χρυσίδης τέτταρες ἢ τρεῖς, ἄγουσα ἐκάστη μῶν, weighing each a mina: Plat. *Min.* 316 A ἔλκει πλεῖον, it weighs more. Cf. Aesch. *Pers.* 439, τοιάδ' ἐπ' αὐτοὺς ἦλθε συμφορὰ πάθους, | ὡς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή, so as to outweigh these twice over.

120 ἀντίρροπον ἄχθος.] 'The weight in the opposite scale.'—*ἀντίρροπος* usu. = 'counterpoising:' but as any weight may be said *βέπειν*, so any weight opposed to another, whether equally or unequally, may be called *ἀντίρροπος*. The rhythm shews that *ἀντίρροπον* is not proleptic, i.e. ἄγειν ὥστε ἀντίρροπον εἶναι.

121—250. κομμός.] Arist. *Poet.* XII. 25, κομμός δὲ θρήνος κοινὸς χοροῦ καὶ ἀπὸ σκηνῆς: the *commos* is a joint dirge, by the chorus, and from the stage: i.e. between the chorus at the *θυμέλη* and the actor on the *λογεῖον*. The part taken by the chorus in the *commos* is substituted here for the usual anapaestic song of the chorus at their *παρόδος* or first entrance.

Enter CHORUS of *Mycenean maidens* (*πολιτίδες*, v. 1227), and advance to the *Thymele*. Vv. 121—250. *Chor.* Why do you abandon

yourself to grief? Tears will not bring back Agamemnon from the lake of Acheron.—*El.* Sorrow may be unavailing, but it is godlike: thou, Niobe, art a goddess, for thy tears are never dry.—*Chor.* Besides, you are not the only sufferer; Chrysothemis and Orestes.—*El.* who is always promising to come, and never comes.—*Chor.* Trust in Zeus: neither Zeus nor Orestes has forgotten you.—*El.* I have hoped till I can hope no longer: I am friendless and defenceless—a very alien in my father's house.—*Chor.* At least do not make your lot worse by rebellious grief.—*El.* While I live it shall not cease: let me alone, my comforters: these things have no cure.—*Chor.* We meant kindly, but we will say no more.

121—136. Metres of the first strophe:—

Vv. 121, 2. ὦ παῖ | παῖ δῦσ|τᾶν ὄ-  
τᾶτᾶς: spondee, spondee, chori-  
ambus. Glyconic verse.

V. 123. τᾶκεῖς | ὦδ ἄκ ὄρεστ|δι  
οἰμῶγᾶν: spondee, choriambus.  
'epitritus.' Ἐπίτριτος = 'in the  
ratio of 4 to 3:' hence, *ἐπίτριτος*  
*πούς*, a foot made up of a spon-  
dee, = 4 metrical 'times,' and a  
trochee or iambus, = 3 'times.'

V. 123 is another variety of Glyconic.

Vv. 124, 5. τῶν πᾶλαι | ἐκ δὸλερ|ᾶς  
ἄθ' ἔ|ῶτᾶτα: dactylic tetrameter.

V. 126. Trimeter iambic with tri-  
brach in 5th place.

V. 127. ὄλοῦτ εἰ μοῖ | θεμῶς | τᾶδ  
αὐδᾶν: epitritus, iambus, bacchi-  
us. This combination is called

Ἡλέκτρα ματρὸς, τίν' αἰὶ  
τάκεις ᾧδ' ἀκόρεστον οἴμωγάν  
τὸν πάλαι ἐκ δολερᾶς ἀθεώτατα  
ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα  
κακᾶ τε χειρὶ πρόδοτον; ὡς ὁ τάδε πορῶν  
ᾄοιτ', εἴ μοι θέμις τὰδ' αὐδᾶν.

125

## ΗΛΕΚΤΡΑ

ὦ γενέθλα γενναίων,  
ἤκετ' ἐμῶν καμάτων παραμύθιον. <sup>βαίω</sup>  
οἰδά τε καὶ ξυνήμι τὰδ', οὐ τί με  
φυγγάνει, οὐδ' ἐθέλω προλιπεῖν τόδε,  
μῆ οὐ τὸν ἐμὸν στενάχειν πατέρ' ἄθλιον.  
ἀλλ' ὦ παντοίας φιλότῆτος ἀμειβόμεναι χάρι,

130

an *antispassic* verse. (Dind. *Metr. Trag. Graec.* p. 99.) The *ἀντίσπαστος* ('drawn in opposite directions') is properly a foot compounded of iambus and trochee: e.g. ἄμαρτημᾶ.

V. 129. ὦ γενέθλα | γενναίων: choriambus, molossus.

Vv. 130—133. Dactylic tetrameters.—134. Hexameter with dactyl in 6th place.

V. 135. εἴτ' ἔ μ ᾧδ' | ἄλῆυν: iambus, iambus, bacchius. Anacreontic verse.

V. 136. αἰαῖ | ἱκνοῦμαι: iambic penthemimer.

123 τάκεις οἴμωγάν.] What lament dost thou make languish? i. e. What languishing lament dost thou pour forth? τί οἰμῶξεις τηκομένη; Cf. Pind. *N. x.* 141, θερμὰ δὴ τέγγων δάκρυα, moistening hot tears: i. e. 'With burning and streaming tears.'

125 Ἀγαμέμνονα.] Accus. governed by τάκεις οἴμωγάν as = οἰμῶξεις. Cf. Aesch. *Supp.* 528, γένος νέωσον εὐφρόν' αἶνον, recall the soothing legend of our race, = αἶνει γένος: *ib.* 627, μήποτε κτίσαι βοᾶν μάχλον Ἄρη, never to raise a cry of wanton war, = μήποτε βοᾶν Ἄρη: v. 556, λόγους ἐξήρηχες με = προσεφώνεις με:

cf. v. 709. Madv. *Synt.* § 26 b.

126 ᾧς.] *Utinam. Il. xviii.* 107, ὡς ἔρις ἐκ τε θεῶν ἐκ τ' ἀνθρώπων ἀπόλοιτο: *Od. I.* 47, ὡς ἀπόλοιτο καὶ ἄλλος: Eur. *Hipp.* 407, ὡς δλοῖτο παγκάκως, where Brunck and Erfurdt less well read ᾧς, *sic*. Hermann, indeed, (ad *Az.* 904) denied that ὡς could have the meaning of *elthe, utinam*: but the passages quoted seem against him. Cf. v. 1226.

129 γενέθλα.] γενέθλα, stock, race: but τὰ γενέθλα, proparoxytone.

130 παραμύθιον. Accus. in apposition with the motion of ἤκετε = ὀδὸν ἐληλύθατε: cf. v. 966: Eur. *Or.* 1105, Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν: Eur. *Andr.* 290, Κῦπρις εἶλε (won him) λόγοις αἰόλοισι, ... πικράν... σύγχυσιν βίου Φρυγῶν πόλει.

132 οὐδέ] = ἀλλ' οὐ. *Il. xxiv.* 25, ἐνθ' ἄλλοις μὲν πᾶσιν ἐήνδανε, οὐδέ ποθ' Ἕρη: Thuc. *iv.* 86, οὐκ ἐπὶ κακῶ ἐπ' ἐλευθερώσει δέ. Cf. v. 1034.

134 ἀμειβόμεναι.] 'Ye who reciprocate the tenderness of friendship's every tie.' ἀμειβεσθαι is usually construed with acc. pers., dat. rei, e.g. ἄμ. τινα δώροισι: but sometimes acc. pers. and cognate acc. rei, e.g. Pind. *P. ix.* 40, τὸν δὲ Κένταυρος...

ἔατέ μ' ὦδ' ἀλύειν, <sup>γω</sup> <sup>ε</sup>  
αἰαί, ἰκνοῦμαι.

135 X

ἀντιπροφῆ <sup>2!</sup>  
ΧΟΡΟΣ

ἄλλ' οὔτοι τὸν γ' ἐξ Ἀΐδα  
παγκοίνου λίμνας πατέρ' ἀν-  
στάσεις οὔτε γόοισιν οὔτ' ἄνταις.

ἄλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον

140

ἄλγος αἰὲ στενάχουσα διόλλυσαι, = βαι <sup>τῆς</sup>  
ἐν οἷς ἀνάλυσις ἐστὶν οὐδεμία κακῶν.

τί μοι τῶν δυσφόρων ἐφίει;  
<sup>ωοε</sup> <sup>αἰετ</sup>

## ΗΛΕΚΤΡΑ

νήπιος ὃς τῶν οἰκτρῶς  
οἰχομένων γονέων ἐπιλάθεται.

145

μητιν ἔαν (cogn. acc.) εὐθὺς ἀμείβετο,  
him the Centaur answered with his  
counsel.

137 τὸν γ' ἐξ Ἀΐδα.] i. e. τὸν ἐν  
ἔδου ἐξ ἔδου λίμνης ἀστάσεις.—Xen.  
*Anab.* I. 1, ὅστις δ' ἀφικνέιτο τῶν παρὰ  
βασιλέως πρὸς αὐτόν; Thuc. I. 62,  
ὅπως ἐλργωσι τοὺς ἐκεῖθεν ἐπιβουθεῖν.  
Cf. v. 1307.

138 λίμνας.] Virg. *Aen.* VI. 107,  
*tenebrosa palus Acheronite refuso*:  
the gloomy lake from the over-  
flowing of Acheron. There were  
two lakes called Ἀχερονσία λίμνη:  
1. In Epeirus: the R. Acheron flow-  
ed through it, and the νεκρομαντεῖον  
of Herod. v. 92 stood on its banks.  
2. In Campania, between Cumae  
and Misenum.

139 ἄνταις.] Supplications. (ἄν-  
τομαι.) Hesych. *gloss. ad loc.* ἀντή-  
σει (scribe ἀντησι)· λιτανεῖαις, ἀν-  
τήσεσιν· whence Hermann ἄνταις.  
Schneidewin, ὅτε γόοις ὅτε λιταῖσιν,  
against metre of strophe, v. 123,  
τᾶκεῖς | ὦδ' ἀκῶρεσσι τῶν οἰμῶγᾶν.

140 ἀπὸ τῶν μετρίων.] Deserting  
moderation. Cf. Plat. *Rep.* p. 470 B,  
καὶ οὐδὲν γ', ἔφη, ἀπὸ τρόπου λέγεις,  
abhorrent to common sense: Plat.  
*Theaet.* p. 179 C, οὐκ ἀπὸ σκοποῦ ἐλ-  
ρηκεν, not wide of the mark.

ἐπί.] With διόλλυσαι, = ἔρχει or  
βαίνει, as involving the notion of  
a fatal course: cf. Dem. *Meid.* p.  
560, ἀλλὰ δεινὸι τινὲς εἰσι... φθείρε-  
σθαι πρὸς τοὺς πλουσίους, 'they are  
terrible fellows for running after the  
rich.'

142 ἐν οἷς.] ἄλγος—ἐν οἷς, con-  
struct. κατὰ σύνεσιν. Thuc. III. 4,  
τὸ τῶν Ἀθην. ναυτικῶν, οἱ ὥρμουεν ἐν  
τῇ Μαλέᾳ: Plat. *Phaedr.* p. 260 A,  
πλήθει οἵπερ δικάσουσι.

144 τί μοι.] 'Why, I ask.' Cf.  
v. 1184: Herod. VIII. 68, εἰπεῖν μοι  
πρὸς βασιλέα, Μαρδόνιε: Plat. *Gorg.*  
p. 461 D, ἔάν μοι ἐν μόνον φυλάττης.

145 νήπιος ὃς.] The masc. is used  
in putting an abstract case, though  
it is put with special reference to a  
woman: e.g. v. 771 (I feel my son's  
death, says Clytaemnestra), οὐδὲ γὰρ  
κακῶς | πάσχοντι μῖσος ἄν τέκη  
προσγίγνεται,—for the injured mo-  
ther still loves: cf. v. 1026: Soph.  
*Tr.* 151 (young girls, says Deianeira,  
cannot sympathise with the cares of  
womanhood till they enter upon  
them)—τότ' ἂν τις εἰσίδοιτο, τὴν αὐ-  
τοῦ σκοπῶν | πρᾶξιν, κακοῖσιν οἷς  
ἐγὼ βαρύνομαι.

146 γονέων.] The plur. is some-  
times used in vague or mysterious

ἀλλ' ἐμέ γ' ἄ στονέουσ' ἄραρεν φρένας,

ἂ Ἴτυν, αἰὲν Ἴτυν ὀλοφύρεται,

ἔρηνις ἀτυζομένα, Διὸς ἄγγελος.

ἰὼ παντλάμων Νιόβα, σὲ δ' ἔγωγε νέμω θεόν,

ἄτ' ἐν τάφῳ πετραίῳ,

αἰαί, δακρυεῖς.

150

στροφή β'.

ΧΟΡΟΣ

οὔτοι σοὶ μούνα, τέκνον,

ἄχος ἐφάνη βροτῶν,

reference to a particular person  
Thus v. 346, τῶν φίλων = τοῦ πατρός:  
Aesch. *Cho.* 47 δεσποτῶν θανάτοισι  
of Agamemnon's murder. Cf. vv.  
498, 594.

147 ἐμέ γ'.] The 'Attic' accus.  
instead of usual dative: cf. Soph.  
*Ai.* 584, οὐ γὰρ μ' ἀρέσκει γλῶσσά  
σου: *ib.* v. 112, χαίρειν, Ἀθάνα,  
τἄλλα μὲν σ' ἐφίλει. Dindorf added  
ἀνδάνω: but see Pors. *ad Phoen.*  
1623, 'exemplum desidero ubi ἀν-  
δάνω accusativum regit.' (Yet *ἔαδα*,  
Doric perf. of ἀνδάνω, takes accus.,  
Theocr. XXVII. 22, νόον δ' ἐμὸν οὐ-  
τις *ἔαδε*.)

ἄραρεν.] ἄραρεν, Ion. for ἤραρεν,  
2nd aor. ἀραρίσκω: *Od.* v. 95, καὶ  
ἤραρε θυμὸν ἐδώδῃ, he fitted, suited  
his soul with food: Pind. *N.* v. 81,  
ἰ Νεμέα μὲν ἄραρε, Nemea 'suited,'  
favoured him. But ἄραρα, perf. in-  
trans.

φρένας.] Cf. *κάρα*, v. 99, *note*.

148 Ἴτυν.] ἂ Ἴτυν | αἰὲν Ἴτυν ὀλο-  
φύρεται. Cf. *Ar. Av.* 212, τὸν ἐμὸν |  
καὶ σὸν | πολὺδακρῶν Ἴτυν || ἐλελι-  
ζομένην. Dindorf compares Eur.  
*H. F.* 5, σπαρτῶν στάχυς ἐβλαστε:  
Eur. *El.* 1214, τήνδε πρὸς γένυν ἐμήν  
(where two MSS. γένυν γ'). For  
ἴτυν and ἴτυν close together, Schnei-  
dewin compares *Il.* v. 31, Ἄρες, Ἄρες  
βροτόλαγε: Soph. *O. C.* 883, ἄρ' οὐχ  
ὑβρις τάδ'; ὑβρις: Soph. *Phil.* 296,  
ἀλλ' ἐν πέτραισι πέτρον: Soph. *O. C.*  
442, οἱ τοῦ πατρός τῷ πατρί.

149 Διὸς ἄγγελος.] *Fraenuntia*

*veris.* *Ar. Eq.* 419, ὦρα νέα, χελιδῶν.

150 σὲ δέ.] 'Cum subito sermo-  
nem ad alium ab alio convertimus,  
primo *nomen* ponimus, deinde *pro-*  
*nomen*, deinde *particulam*,' Pors. *ad*  
*Eur. Or.* 614. Cf. Soph. *O. T.* 1096:  
*ἦϊε Φοῖβε, σοὶ δὲ ταῦτ' ἀρέστ' εἴη.*

θεόν.] I count you a true god-  
dess—a goddess by the true divinity  
of faithful sorrow:—not, as Musgrave  
takes it, 'ob felicitatem qua prae  
hominibus fruuntur immortales,' *i. e.*  
on account of the *happiness* of her  
lot in being permitted to indulge  
her regret. For νέμω σε θεόν is not  
*μακαρίζω σε*, but *ἐξισῶ σε ταῖς ὡς*  
*ἀληθῶς θεαῖς*.

153—172. Metres of the second  
strophe:

V. 153. οὔτοι | σοὶ μούνα | ἂ τέκνον  
anapaestic dimeter, spondaic  
and catal.

V. 154. ἄχος ἐφ' ἄνῃ | βροτῶν,  
iambic tripodiam.

V. 155. πρὸς ὄτι | σὺ τῶν | ἐνδ' ἄν  
εἰ | πέρισσ' ἄ, a pair of iambic  
penthemimers.

V. 156. οἷς ἄμδ' ἔν εἰ | καὶ || γονᾶ |  
ξυναῖμος, the same.

Vv. 157, 8. Dactylic hexameter.  
'Ιφιόνασσα takes the digamma  
{*Il.* IX. 145}.

V. 159. κρῦπτά τ | ἄχεων | ἐν ἡβ' α,  
iambic tripodiam hypercatal.

V. 160. ὀλβίος ἄν | ἂ κλῆνα | παεον,  
molossus. These verses are call-  
ed *ἰσχιορρωγικοί*, 'with broken  
hips,' limping.

πρὸς ὅ,τι σὺ τῶν ἔνδον εἶ περισσά,<sup>more than average</sup>  
 οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος,<sup>19</sup>  
 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,<sup>155</sup>  
 κρυπτᾷ τ' ἀχέων ἐν ἥβᾳ,<sup>mourning</sup>  
 ὄλβιος, ὃν ἄ κλεινὰ  
 γὰ ποτε Μυκηναίων  
 δέξεται εὐπατρίδαν, Διὸς εὐφροῦι  
 βήματι μολόντα τάνδε γὰν Ὀρέσταν.

160.

## ΗΛΕΚΤΡΑ

ὄν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,<sup>intensely</sup>  
 τάλαιν', ἀνύμφευτος αἰὲν οἰχνῶ,<sup>live</sup>  
<sup>in death</sup>

165

V. 162. δέξεται, κ. τ. λ. Dactylic tetrameter.

V. 163. βημάτι, κ. τ. λ. Iambic trimeter catal.

V. 164. ὄν γ' ἐγὼ | ἀκάματ' ἄ προσ | μένουσ' | ἀτεκνος, same.

V. 165. τάλαιν' | ἀνύμφ[ε]υτ' || ὅς αἰ | ἐν οἰχνῶ, same as vv. 155, 156.

V. 166. δακρῦσ', κ. τ. λ. Dactylic tetrameter. 167—170, same.

V. 171. αἰεῖ μὲν | γὰρ πόθει, bacchius and cretic.

V. 172. πῶθ' ὄν δ οὐκ ἀξ' | ἰοῖ | φάν-  
 ἦναϊ, epitritus, iambus, bacchius. Antispastic verse, like v. 127, on which see note to v. 121.

155 πρὸς ὅ τι...περισσά.] 'With respect to whatever (grief) thou art less-temperate (περισσά, fem.) than those in the house.'—The metre alone would shew that περισσά cannot be neut. plur. used adverbially.

157 οἷα Χρυσόθεμις ζῶει.] *i. e.* οἷα Χρυσ., ἣ ζῶει. Cf. Pind. *N.* IX. 96, ἐνθ' Ἀρέας πόρον ἀνθρωποι καλέοισιν = ἐνθα πόρος ἐστίν, ὃν καλοῦσιν.—'οἷα pauci codd., inter quos Palat.: plerique cum Aldo, οἷα,' Dind.—οἷα (which is against metre) would refer back to οὗτοι σοὶ μούνα: 'considering what a life is led by Chrys.' &c.

καί.] *Il.* IX. 145, Χρυσόθεμις καὶ Λαοδίκη καὶ Ἰφιάνασσα: where Schol., Λαοδίκη μία τῶν Ἀγαμέμνονος θυγατρῶν ἦν οἱ τραγικοὶ Ἠλέκ-

τραν εἶπον.

Ἰφιάνασσα.] Lucretius (*l.* 85) identifies Iphianassa and Iphigeneia. Sophocles evidently distinguishes them, although neither Clytaemnestra nor Electra mentions Iphigeneia by name (vv. 530—594). Homer, who mentions Iphianassa, is silent respecting the immolation of Iphigeneia. That legend first appears in the *Κύπρια* of Στασίνοσ of Cyprus, Cyclic poet, flor. circ. 780 B.C.

159 ἀχέων.] Participle, 'mourning.'—Not gen. plur. depending on κρυπτᾷ, *in iuventute a malis semota*, as Ellendt takes it (*Lex.* s. v. ἄχος). In enumerating Electra's fellow-sufferers, it would not have been effective to add that one of them did not suffer: Ellendt's interpretation was probably suggested by a fancied incongruity between ἀχέων and ὄλβιος: but see on v. 160.

160 ὄλβιος.] The term ὄλβιος is explained and limited by the clause ὄν...δέξεται:—'happy in that the famous land of Mycenae shall one day welcome him to his heritage.' Cf. Hes. *Theog.* 954, ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσασ | ναίει ἀπήμαντος: *Od.* XI. 448, ὄλβιος, ἣ γὰρ τόνδε πατήρ φίλος ὕψεται ἐλθών.

163 βήματι.] = πομπῇ, as if from the causal tenses βήσω, ἔβησα.

165 οἰχνῶ.] 'Maestae oberrationis

δάκρυσι μυδαλέα, τὸν ἀνήνυτον

οἴτου ἔχουσα κακῶν· ὁ δὲ λάθεται  
ὦν τ' ἔπαθ' ὦν τ' ἐδάη, τί γὰρ οὐκ ἐμοὶ  
ἔρχεται ἀγγελίας ἀπατώμενον;

αἶι μὲν γὰρ ποθεῖ, ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.

ἀντιστροφή β'.

ΧΟΡΟΣ

θάρσει μοι, θάρσει, τέκνον·

ἔτι μέγας οὐρανῶ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει·

ᾧ τὸν ὑπεραλγῆ χόλον νέμουσα,

μῆθ' οἷς ἐχθαίρεις ὑπεράχθεο μῆτ' ἐπιλάθου.

χρόνος γὰρ εὐμαρῆς θεός.

οὔτε γὰρ ὁ τὰν Κρίσαν

vim habet,' Ellendt, s. v.: so Suidas, s. v. οἰκῶν· περιέρχομαι. Cf. Soph. *Ai.* 561, τηλωπὸς οἰκνεῖ.

166 τὸν ἀνήνυτον.] For the article, cf. vv. 376, 564, 931: Plat. *Apol.* p. 18 C: οὔτοι... ταύτην τὴν φήμην κατασκεδάσαντες οἱ δεινὸι εἰσι μου κατήγοροι: Soph. *Ant.* 31, τοιαυτὰ φασὶ τὸν ἀγαθὸν Κρέοντα... κηρύξαντ' ἔχειν.

169 ὦν τ' ἔπαθ'.] His own wrongs at the hands of Aegisthus and Clytaemnestra: not, as the Scholiast says (followed by Dind. and Schneidewin), ὦν εὖ ἔπαθεν ὑπ' Ἡλέκτρας.

ὦν ἐδάη.] The reports brought by Electra's messengers of the tyranny to which she was subjected.

τί... ἀγγελίας.] Cf. τούσδε ἦβης, v. 14 note. 'For which of all the messages that reach me is not mocked by the result?' Cf. v. 1115 (Electra speaking of Orestes), φήμας λάθρα προῦπεμπες ὡς φανούμενος | τιμωρὸς αὐτός.

174 οὐρανῶ.] For dat., cf. vv. 244, 313, 1331. Pind. *N.* x. 58: θεὸς ἔμμεναι οἰκίην τ' οὐρανῶ: *Il.* xvi. 595, δὲ Ἐλλάδι οἰκία ναίων: Hes. *Op.* 8, αἰθέρι ναίων: and so names of towns

in prose, Plat. *Menex.* p. 245 A, Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς. Madv. *Synt.* § 45 b.

176 νέμουσα.] Assigning to him as his province. Cf. Soph. *Ai.* 258: πότερα δ' ἂν, εἰ νέμοι τις ἄλρεσιν, λάβοις;

177 οἷς.] i. e. τούτοις οὔς. Madv. *Synt.* § 103.

178 εὐμαρῆς.] Not so much 'soothing' (Soph. *Phil.* 697, εὐμάρεια = 'alleviation') as 'smoothing,' 'facile,' bringing about the accomplishment of things which now seem hopeless. Cf. Virg. *Aen.* ix. 8, quod optanti divom promittere nemo Audeat, volvenda dies en atulit ultro.

180 Κρίσαν.] Ulrichs, *Reisen in Griechenland*, has proved 1. that Κρίσσα or Κρίσα lay inland, a little S. W. of Delphi: 2. that Κίρρα was afterwards built at the head of the Gulf, called Κρισαῖος κόλπος from the more ancient town. This misled Strabo into supposing Crisa to have been the port, Cirrha the inland town: ix. p. 418, Κρίσσα... πρὸκειται τῆς Κίρρας.



βούνομον ἔχων ἀκτᾶν<sup>shore</sup>  
 παῖς Ἀγαμεμνονίδας ἀπερίτροπος, *forgetful*  
 οὐθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσων. ?

## ΗΛΕΚΤΡΑ

ἄλλ' ἐμέ μὲν ὁ πολὺς ἀπολέλοιπεν ἦδη 185  
 βίωτος ἀνέλπιστος, οὐδ' ἔτ' ἀρκῶ; *forgetful alone*  
 ἄτις ἀνευ τοκέων κατατάκομαι, *quite away*  
 ὡς φίλος οὐτις ἀνὴρ ὑπερίσταται, *gentle*  
 ἀλλ' ἀπερεί τις ἔποικος ἀναξία *just*  
 οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν 190  
 ἀείκει σὶν στολᾶ,  
 κεναῖς δ' ἀμφίσταμαι τραπέζαις.  
*stands out*

181 βούνομον ἀκτᾶν.] In appos. with τὴν Κρίσαν: 'Crisa, where herds roam beside the sea.' Κρισαῖον πεδῖον, the plain stretching from Crisa to the Gulf; Κιρραῖον πεδῖον, the narrower environs of the port.—At the end of the First Sacred War (595—585 B.C.) the Amphictyonic league razed Cirrha and consecrated the Crisaeian plain. It remained inviolate till 357 B.C., when the cultivation of a part by the Amphissaeans became the cause of the Second Sacred War (357—346 B.C.). Thus Soph.'s βούνομος ἀκτῆ is literally true of his own day: Pindar's ἀφνεαὶ Πυλάδα ἀρουραὶ (*P.* xi. 20) is poetical.

ἔχων.] *Habitans*. Distinguish two senses of ἔχειν χώρον: 1. *to be in a place*: Soph. *O. C.* 296, Οἶ. καὶ ποῦ σθ' ὁ κραίνων;...XO. πατρῶν ἔστου γῆς ἔχει: 2. *to sway a place*, said of the tutelary god, Aesch. *Eum.* 24, Βρόμιος δ' ἔχει τὸν χώρον: or of the king, though *absent*, Soph. *Ai.* 135, Τελαμώνιε παῖ...Σαλαμῖνος ἔχων βάρθρον (said to Ajax at *Troy*).

182 ἀπερίτροπος.] Regardless. But neither περιτρέπομαι nor περιτρόπω (epic) nor περιτροπή ever means 'heeding,' like the epic μετατρέπομαι and the Attic ἐντρέπομαι.

185 ὁ πολὺς]=ὁ πλείων. Soph. *Ant.* 672, τῶν δ' ὀρθουμένων | σώζει

τὰ πολλὰ σώμαθ' ἢ πειθαρχία: Herod. i. 75, ὁ πολλὸς λόγος, the prevalent report.

186 ἀνέλπιστος.] Not 'amid unfulfilled hopes' (Schneidewin), but 'without hopes.' Electra had long been *expectant*; but hitherto she had had no grounds for being *sanguine*.

187 τοκέων.] Agamemnon was dead: Clytaemnestra lived indeed, but was a μήτηρ ἀμήτωρ; v. 1154.

189 ἔποικος.] 'Alien.'—ἐποικος, the emigrant with respect to his new home: ἀποικος, with respect to his old home: Arnold *ad* Thuc. ii. 27. The contemptuous sense of the term is illustrated by the position of the μέτοικοι at Athens: τοὺς γὰρ μετοίκους ἀχυρα τῶν ἀστῶν λέγω, *Ar. Ach.* 508. They could not acquire landed property: they paid the μετοίκιον, and were equally liable to the λειτουργία and εἰσφορά. If such was the condition of the resident alien, μέτοικος, it is intelligible that ἐποικος, a newly-arrived alien, should have been a term of reproach. Cf. *Il.* xvi. 59, ὡσεὶ τιν' ἀτίμητον μετανάστην.

192 ἀμφίσταμαι.] In strictness, the parallelism of the clauses with μὲν and δέ required ἀμφισταμένη. The finite verb is substituted by a sort of anacolouthon. Cf. Soph. *Ant.* 810, ἀλλά μ' ὁ παγκοίτας Ἄϊδας

στροφή γ.

ΧΟΡΟΣ

οἰκτρὰ μὲν νόστοις αὐδᾶ,<sup>υμν</sup>

οἰκτρὰ δ' ἐν κοίταις πατρώαις

ὅτε οἱ παγχάλκων ἀνταῖα<sup>μυθ</sup>αὐ-γενύων ὠρμάθῃ<sup>σοφισμ</sup> πλαγά.δόλος ἦν ὁ φράσας, ἔρος ὁ κτεινας,<sup>ελευτ</sup>δεινὰν δεινῶς προφυτεύσαντες<sup>φροντισμ</sup>

μορφᾶν, εἴτ' οὖν θεὸς εἶτε βροτῶν

195

ζῶσαν ἀγει... οὐθ' ὑμεναίων | ἐγκλη-  
ρον, οὐτ' ἐπινύμφειός πῶ με τις ὕμ-  
νος | ὕμνησεν.

193—212. Metres of the third  
strophe:—

Vv. 194, 195, 197, 198, 199, 201,  
203, 206. Anapaestic dimeters.

Vv. 193, 196. Do., catalectic.—204.  
Single anapaestic metre.

V. 202. τοὺς ἔμῶς ἰδὲ πατῆρ, a  
variety of dochmiac. The nor-  
mal dochmiac is — — — — (Dind.  
*Metr.* p. 100).

Vv. 207, 8. αἰ τὸν | ἔμον εἰλον βῆ  
ον||, προδοτόν | αἰ μ' ἀπ' ὠλῆσ|αν||, a  
pair of trochaic dimeters catal.

V. 209. οἰς θεὸς | ὁ μέγας | δ' ὄμμι|  
ῖος, iambic dimeter.—V. 210, the  
same.

V. 211. Dactylic tetrameter.

V. 212. τοῖα δ' ἀν|ῆσαντ|ῆς ἐργ|α, iamb.  
dimeter catal.

193 οἰκτρὰ μὲν ... πατρώαις.]  
'There was a voice of wailing at  
the Return, and a voice of wailing  
when your father lay at table.' (1) ἢ  
ἐν νόστοις αὐδῆ—the presages of im-  
pending evil which were in the mouth  
of the people when their king came  
home to the wife who had notori-  
ously betrayed him. Especially, the  
οἰκτρὰ αὐδῆ, the prophetic lament of  
Cassandra (Aesch. *Ag.* 1039—1148),  
ὄτοτοί, πόποι, δᾶ... ἰὼ πόνοι πόνοι πό-  
λεος ὀλομένας τὸ πᾶν.—(2) ἢ ἐν κοί-  
ταις αὐδῆ—the cry of the dying Aga-  
memnon (Aesch. *Ag.* 1343, ὦμοι πέ-  
πληγμαι καιρίαν πληγὴν ἔσω)—slain,  
acc. to Aesch. in the bath (περῶν

λουτρά, *Eum.* 603), acc. to Sopho-  
cles, at a banquet (*δειπνων*, v. 203).

νόστοις.] The return from Troy.  
The plur. was familiar in this sense,  
as more than one poem of the epic  
cycle was entitled *Νόστοι*, 'Pas-  
sages in the Return.' The most  
famous—that by Agias of Troezen  
(flor. circ. 740 B.C.)—narrated the sin  
of Ajax against Pallas—the return  
of Agamemnon—his murder—and  
the vengeance of Orestes.

197 ἔρος.] Aeschylus, by the plan  
of his trilogy, was forced to create a  
certain sympathy with Clytaemne-  
stra. In Aeschylus, therefore, she  
is the mother stung to madness by  
the immolation of her daughter: *e.g.*  
*Ag.* 1390. But Sophocles seeks to  
concentrate our pity on Agamem-  
non. He therefore gives less promi-  
nence to the death of Iphigeneia,  
and degrades Clytaemnestra to her  
Homeric place,—that of accomplice  
to her paramour. (*Od.* IV. 92.)

198 δεινὰν, κ.τ.λ.] 'When, in  
ghastly union, they had bodied forth  
a ghastly shape.' μορφᾶν—the crime  
itself, imagined for an instant as an  
embodied horror, reflecting the line-  
aments of the guile and passion which  
had conceived it. Cf. Thuc. III. 81,  
πᾶσα τε ἰδέα κατέστη θανάτου: *Virg.*  
*Geo.* IV. 506, *Tam multae scelerum*  
*facies*: Tac. *H.* III. 28, *varia per-*  
*euntium forma et omni imagine*  
*mortium.*

199 εἴτ' οὖν.] (1) εἴτ' οὖν θεὸς εἶτε  
βροτός:—οὖν refers to the question

ἦν ὁ ταῦτα πράσων.

200 X

## ΗΛΕΚΤΡΑ

ὦ πασῶν κείνα πλέον ἄμέρα

ἐλθοῦσ' ἐχθίστα δὴ μοι·

ὦ νῦξ, ὦ δείπνων ἀρρήτων <sup>καὶ πλείων</sup>

ἔκπαυλ' ἄχθη <sup>αὐγυιῶν</sup>

τοὺς ἐμὸς ἴδε πατῆρ

205

θανάτους αἰκείεις διδύμαιν χειροῖν,

αἶ τὸν ἐμὸν εἶλον βίον πρόδοτον, αἶ μ' ἀπώλεσαν·

οἷς θεὸς ὁ μέγας Ὀλύμπιος

ποινίμα <sup>αὐτῶν</sup> πάθεα παθεῖν πόροι, <sup>δίνω ἰσχυρὰ</sup>

210

μηδέ ποτ' ἀγλαίας ἀποναίατο <sup>ἐμῶν</sup>

τοιὰδ' ἀνύσαντες ἔργα.

## ἀντιστροφή γ'.

## ΧΟΡΟΣ

φράζου μὴ πόρσω φωνεῖν.

οὐ γινώμαν ἰσχεις ἐξ οἴων

at large, and places the alternatives on a par: 'Whatever be the truth about the matter—whether it was a god or a mortal.' (2) *εἶτε θεὸς εἴτ' οὖν βροτός*:—*οὖν* introduces the second alternative with a shade of fretful despondency, as a last guess: 'Whether it was a god, or possibly—I cannot pretend to say—a mortal.'

[*βροτῶν*.] For genit., cf. Thuc. i. 65, καὶ αὐτὸς ἤθελε τῶν μενόντων εἶναι: Plat. *Rep.* p. 424 C, καὶ ἐμὲ θεὸς τῶν πεπεισμένων: Madv. *Synt.* § 51 c.

202 *ἐχθίστα δὴ*.] For *δὴ* with superl., cf. Thuc. i. 50, ναυμαχία γὰρ αὐτῆ...μεγίστη δὴ τῶν πρὸ ἐαυτῆς ἐγένετο: or with *πᾶς*, &c., Soph. *Ai.* 992, ὦ τῶν ἀπάντων δὴ θεαμάτων ἐμοί | ἀλγιστον: with πολλός, v. 520.

205 *ἴδε*] = *εἶπε*: cf. Eur. *Bacch.* 357, ὅπως...θάνη, πικρὰν βάκχευσιν ἐν Θήβαις ἰδῶν.

206 *θανάτους*.] For plur., cf. Aesch. *Ag.* 1311, θανῶν ἀλλῶν | ποι-

νὰς θανάτων ἐπικραίνει, another (his own) violent death (Paley *ad loc.*): Aesch. *Cho.* 47, θανάτοισιν (of Agam.'s murder): Soph. *O. T.* 496, ἀδῆλων θανάτων (of the mysterious murder of Laius).

[*διδύμαιν χειροῖν*.] Two right-hands. Cf. v. 97, μήτηρ δ' ἡμῆ χῶ κοινολεχῆς Ἀλγισθος...σχίζουσι κᾶρα φονίῳ πελέκει.

207 *πρόδοτον*.] *i. e.* betrayed to misery: not, 'deserted,' *ἔρημον*.

210 *ποινίμα...πόροι*.] Observe the bitter alliteration.

211 *ἀποναίατο*.] In the Ionic dialect, the 3rd pers. plur. of the perf. and plur. indic. pass., and of the optat. mood midd. and pass., changes *ν* before *-ται* and *-το* into *α*: *e. g.* κέκλιται, κεκλιταί: τύπτοντο, τυπτοῖατο. If *α* precedes *-νται* or *-ντο*, the Ionians change it into *ε*: *e. g.* ἴστανται, ἰστέαται: ἴσταντο, ἰστέατο.

214 *ἐξ οἴων*.] 'By what means?' *i. e.* by these stormy lamentations. The Scholiast wrongly ἐξ οἴων ἀγα-

τὰ παρόντ' οἰκείας εἰς ἄτας

ἐμπίπτεις οὕτως αἰκῶς;

πολὺ γὰρ τι κακῶν ὑπερεκθήσω, <sup>αὐτὴν ἐπιπέσει</sup>

σᾶ δυσθυμῶ τίκτους' αἰεὶ

ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς

οὐκ ἐριστὰ πλάθειν.

215

220

## ΗΛΕΚΤΡΑ

δεινοῖς ἠναγκάσθην, δεινοῖς·

ἔξοιδ', οὐ λάθει μ' ὄργα.

ἀλλ' ἐν γὰρ δεινοῖς οὐ σχήσω

ταύτας ἄτας, <sup>conflicts such acts</sup>

ὄφρα με βίος ἔχη.

τίνι γὰρ ποτ' ἂν, ὦ φίλια γενέθλα,

πρόσφορον ἀκούσαιμ' ἔπος, τίνι φρονοῦντι <sup>μηδ</sup> καίρια;

ἄνετέ μ', ἄνετε, παρώγοροι. <sup>conforters</sup>

τάδε γὰρ ἄλυστα κεκλήσεται.

225

230

ὧν εἰς τὸ ἀνιάρων ἐλήλυθας: whence Schneidewin suggests ἐξ οἴων | ἀγαθῶν οἴας εἰς ἄτας, proposing, for the metre, to omit σοί (which he reads for οἰ) in strophe v. 195. But the Chorus do not speak of a violent change—ἐξ ἀγαθῶν εἰς ἄτας—in Electra's fortunes: those fortunes had at no time been bright. They speak rather of the ἄται devised for her by others as aggravated by the ἄται which she brought upon herself.

215 οἰκείας.] 'Of thy own making;' so *Al.* 260, οἰκεία πάθη, 'self-inflicted woes.' Your imprecations of vengeance on the murderers (vv. 209—212: 110—116) do harm to no one but yourself: they merely provoke Clyt. and Aeg. to treat you worse than ever.

219 τὰ δέ.] But such things (πόλεμοι, open wars) ought not to be waged (οὐκ ἐριστὰ) with the powerful, ὥστε πλάθειν, so as to come into conflict (with them): 'but such strife should not be pushed to a conflict with the strong.'

220 πλάθειν.] Cf. Pind. *N.* x. 135.

χαλεπὰ δ' ἐρῖς ἀνθρώποις ὀμιλεῖν κρεσσόνων· a strife with the stronger is hard for men, if they engage in it.

222 ὄργα.] ἦν ὀργίζομαι, Schneidewin.

223 ἀλλ' ἐν γὰρ δεινοῖς.] Brunck, ἀλλ', ἐν γὰρ δεινοῖς (εἰμ), οὐ σχήσω. But ἀλλά γάρ = *et enim*, an irregular phrase: Eur. *Phoen.* 1307, ἀλλὰ γὰρ Κρέοντα λείσσω..., παύσω τοὺς παρεστῶτας γόους.

226 τίνι γάρ.] 'Else (i.e. if I ceased to mourn) in whose sight could I enjoy a seemly fame?'—For dat. cf. *Ar. Av.* 445, ὄρνυμι ἐπὶ τούτοις, πᾶσι νικᾶν τοῖς κριταῖς | καὶ τοῖς θεαταῖς πᾶσι: *Soph. Ant.* 904, καίτοι σ' ἐγὼ τίμησα, τοῖς φρονοῦσιν, εἶ.

230 ἄλυστα κεκλήσεται.] 'Shall be numbered with the cureless.' Ellendt, s.v. καλεῖσθαι: 'Est ubi gravior paullo circumlocutio verbi substantivi videtur.' It is always *gravior paullo*, meaning *τ.*, to bear a name to which a certain prestige attaches: v. 365: νῦν δ' ἐξὸν πατρὸς | πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ | τῆς μητρὸς: *z.* to be ranked permanent-

οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
ἀνάριθμος ὡδε θρήνων.

*do not count  
regards*

ἐπὶ φῶδος.

ΧΟΡΟΣ

ἀλλ' οὖν εὐνοία γ' αὐδῶ, ~~ἄλλοι~~  
μάτηρ ὡσεὶ τις πιστὰ,  
μὴ τίκτειν σ' ἄταν ἄταις. x

235

ΗΛΕΚΤΡΑ

καὶ τί μέτρον κακότητος ἔφην; φέρε,  
πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;

ly in some particular class or category: Aesch. *Cho.* 1026, πυρός τε φέγγος ἀφθιτον κεκλημένον.

232 θρήνων.] Genitive depending on ἀριθμός in ἀνάριθμος: cf. v. 36, note, *Madv. Synt.* 63. 1.

233—250. These verses form the ἐπὶ φῶδος,—the sequel, in a lyric passage, to the regular ὠδή of strophe and antistrophe. The term is not Aristotle's, but is from Dion. Halicarn., *Περὶ συνθέσεως ὀνομάτων*, ch. XIX.: ἐν πάσαις δεῖ ταῖς στροφαῖς τε καὶ ἀντιστροφῶσι τὰς αὐτὰς ἀγωγὰς ('measures,' *Plat. Rep.* p. 400 C), φυλάττειν—περὶ δὲ τὰς καλουμένας ἐπὶ φῶδος ἀμφότερα (μέλος and ῥυθμόν) κινεῖν ταῦτ' ἕξεστι.

Metres of the epode:—

Vv. 233—235. Anapaestic dimeters catal.

Vv. 236, 237. Dactylic tetrameters.

Vv. 238—242. Anapaestic dimeters acatal.

V. 243. δεῦτ' ὄντων | γῶν | choriambus, iambus: a dochmiac verse. See note to v. 193 on metre of v. 205.

V. 244. εἰ γὰρ ὃ μὲν | θάνων || γὰρ τὲ καὶ οὐδ' ἔν ὦν || a pair of dochmiac verses.

V. 245. κείσεταιῖ τ' ἄλλ' ἄς | trochaic penthemimer.—V. 246, the same.

V. 247. δῶσοῦσ' | ἀντιφῶνοῦσ' | δίκᾶσ' | spondee, choriambus, trochee:

a glyconic verse: cf. note to v. 121 on metre of vv. 121—123.

V. 249. ἐρροῖ τ' | ἄν αἰδ' ὦσ', iambic penthemimer.

V. 250. ἀπάντων τ' εὐ|σέβει|ἄ θνάτων | epitritus, iambus, bacchiuss, an 'antispastic' verse: cf. note to v. 121 on metre of v. 127.

235 ἄταις.] The dat. depends on the notion of 'adding' (προστιθέναι) involved in τίκτειν. This is the true reason why, *here*, the simple dat. seems to stand for the dat. with πρός. In *Eur. Phoen.* 1496, φόνω φόνος Οἰδιπόδα δόμον ὤλεσεν, φόνω does not stand, as has been said, for πρός φόνω, but is the dative of the instrument or means.

236 καὶ τί μέτρον.] *And* (suppose *ing my grief is immoderate*) is not my wretchedness without measure? *Soph.* is very fond of this καὶ: e.g. *Phil.* 1247, ΝΕ. ἀλλ' εἰ δίκαια, τῶν σοφῶν κρείσσω τάδε. *ΟΔ.* καὶ πῶς δίκαιον...; *Αἰ.* 460, πότερα πρὸς οἴκουσ' ...περῶ; καὶ ποῖον ὄμμα πατρὶ δηλώσω φανέλι; φέρε.] Without εἰπέ: cf. *Ar. Ach.* 541, φέρε, εἰ Λακεδαιμονίων τις, κ.τ.λ. ...καθῆσθ' ἂν ἐν δόμοισιν;

237 ἐπὶ τοῖς φθιμένοις.] In the case of the dead. By τοῖς φθιμ. *Electra* further explains τί μέτρον, κακός. ἔφην; A *life* has been taken: that wrong is ἀμετρον, for it can

ἐν τίνι τοῦτ' ἔβλαστ' ἀνθρώπων;

μήτ' εἶην ἔντιμος τούτοις,

μήτ', εἴ τω πρόσκειμαι χρηστῷ,

240

ἔνναίριμ' εὐκηλος, γονέων

ἐκτίμους ἰσχουσα πτέρυγας

ὄξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν γὰ τε καὶ οὐδὲν ὦν

κείσεται τάλας,

245

οἱ δὲ μὴ πάλιν

never be repaired. In such a case, there can be no definite period of mourning,—no stated interval after which the grief may be laid aside and forgotten. The relative of the slain can only mourn indefinitely (*ἀνδριθμος θρήνων*, v. 232), until the time shall come for settling the account.

240 εἴ τω πρόσκειμαι χρηστῷ.] 'When my lot is cast in pleasant places.' So v. 1040:  $\phi$  σὺ πρόσκεισαι κακῷ. Usu., πρόσκειται χρηστὸν τι ἐμοί: e.g. Eur. *Rhes.* 162, παντὶ γὰρ προσκείμενον | κέρδος πρὸς ἔργῳ. Cf. Soph. *Trach.* 462, ἦδε τ' οὐδ' ἂν εἰ | κάρτ' ἐντακεῖ τῷ φιλεῖν, 'not even if she were absorbed by love:—instead of the more usual constr. in Soph. *El.* 1311, μίσος τε γὰρ παλαιὸν ἐντέτῃκέ μοι.

241 γονέων.] i.e. πατρός. Cf. Eur. *Hec.* 403, χάλα τοκεύσω εἰκότως θυμουμένοις, i.e. μητρί: Aesch. *Ch.* 47, δρόφοι καλύπτουσι δόμους | δεσποτᾶν θανάτοις, i.e. Ἀγαμέμνονος. For the gen. depending on τιμῆ in ἐκτίμος ('restrained from showing the honour of, i.e. due to, parents') cf. v. 36, note.

242 ἐκτίμους.] proleptic. Cf. κινεῖ σαφῆ, v. 18, note.

244 γὰ] = ἐν γὰ: cf. v. 174, οὐρανῷ, note: v. 747, πέδῳ: Soph. *O.T.* 1266, ἐπεὶ δὲ γῆ | ἔκειτο τλήμων.—Dindorf, Brunck, and others read γὰ, nom., 'mere dust: and Ellendt says (s. v. γῆ): 'Semel de cineribus mortui dictum exstat, γὰ τε

καὶ οὐδὲν ὦν.' But it is difficult to believe that γῆ could stand for σποδός.

γὰ τε καὶ οὐδὲν ὦν.] 'Both buried and extinct.' Agam. was buried; but according to Greek ideas he was by no means extinct. See Aesch. *Cho.* 346—352. He moves 'dear, in that other world, to his comrades who died nobler deaths, looming in the shades an august and royal form (*σεμνότιμος ἀνάκτωρ*), in attendance on the greatest kings of that dark realm; for upon earth he was a king.' Compare Soph. *El.* 839: 'And now, beneath the earth, πάμπυχος ἀνάσσει, he rules in plenitude of force.' In the *Choëphoroe*, Orestes and Electra invoke at length (470—500) the aid of this potent spirit. They remind the dead that by his aiding them men shall know him to be a living energy—οὕτω γὰρ οὐ τέθηκας οὐδέ περ θανῶν, *Cho.* 495. Cf. v. 1419 of this play. Here, Electra means that to abandon grief would be to act as if the dead were buried and extinct. Rather must she remember that his living spirit constantly yearns to be avenged, and must hold herself continually prepared to act in sympathy with that wish.

οὐδὲν.] μηδέν might have been expected to follow *el.* But the words οὐδὲν-ὦν coalesce into the single notion of ἀπολωλώς. Cf. *Il.* xxiv. 296, εἰ δέ τοι οὐ-δώσει: Lys. 13. 72, εἰ μὲν οὖν οὐ-πολλοὶ ἦσαν.

246 πάλιν.] Cf. v. 371, note.

δώσουσ' ἀντιφόνους δίκας,  
 ἔρροι τ' ἂν αἰδῶς <sup>αἰδῶς</sup>  
 ἀπάντων τ' εὐσέβεια θνατῶν. <sup>μοταλο</sup>

## ΧΟΡΟΣ

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν <sup>σὸν</sup> σπευδουσ' ἅμα  
 καὶ τοῦμόν αὐτῆς ἦλθον· εἰ δὲ μὴ καλῶς.  
 λέγω, σὺ νίκα· σοὶ γὰρ ἐψόμεσθ' ἅμα.

## ΗΛΕΚΤΡΑ

αἰσχίνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ  
 πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν.  
 ἀλλ' ἡ βία γὰρ ταυτ' ἀναγκάζει με δρᾶν,  
 σύγγνωτε· πῶς γὰρ, ἦτις εὐγενῆς γυνή,  
 πατρῷ ὀρώσα πῆματ' οὐ δρώη τάδ' ἂν,  
 ἀγῶ κατ' ἡμαρ καὶ κατ' εὐφρόνην αἰεὶ

249 ἔρροι τ' ἂν αἰδῶς]= ἔρροι ἂν αἰδῶς τε. Cf. Thuc. IV. 10, ἦν ἐθέλω-  
 μέν τε μείναι καὶ μὴ...καταπροδοῦναι.

250 ἀπάντων τ' εὐσέβεια.] For ἀπάντ. θνατ. αἰδῶς τε εὐσέβειά τε. Cf. v. 106, note.

251—471. This passage forms the ἐπεισόδιον πρῶτον. See Arist. Poet. 12. 25, ἐπεισόδιον δὲ μέρος ὄλον τραγωδίας τὸ μεταξὺ ὄλων χορικῶν μελῶν: 'an episode is all that part of a tragedy which comes between whole choric songs.' There are in this play three ἐπεισόδια, separated by three στάσιμα μέλη: (1) πρῶτον, 251—471: στάσιμον πρῶτον, 472—515: (2) δεύτερον, 516—1057: στάσιμον δεύτερον, 1058—1097: (3) τρίτον, 1098—1383: στάσιμον τρίτον, 1384—1397.

251—327. Chor. We came in your best interests, which are to us as our own: but you know what is best. El. I am ashamed, my friends, if I seem too impatient of my woes: but remember what they are—to live subject, in my father's house, to my father's murderers—to bear the taunts of an unnatural mother, and of the man who usurps my father's

place—to wait for Orestes, and to wait in vain. Chor. Is Aegisthus at home now? El. No, absent in the country. Chor. Then is it safe for us to speak with you; what tidings of your brother? El. Only promises. Chor. Take courage: he is true-hearted; he will redeem them. [Enter CHRYSOTHEMIS, v. 328.]

252 καὶ τοῦμόν αὐτῆς.] i.e. Your interests are mine: your welfare is as dear to me as my own.

253 νίκα.] Prevail: of victory in discussion, Soph. Ai. 1353, παῦσαι κρατεῖς τοι τῶν φίλων νικώμενος, in being overruled by friends.

255 πολλοῖσι θρήνοις.] 'By reason of my many dirges.' For dative cf. γήρα, v. 42, note.

258 πατρῷα πῆματ'.] 'The woes of her father's house.' πατρῷα, connected with the father, and inherited by the children: Soph. O. C. 1196, πατρῷα καὶ μητρῷα πῆμαθ' ἀπαθες (said to Oedipus) 'the woes connected with father and mother that you suffered.' Soph. Ant. 856, πατρῶων δ' ἐκτινεῖς τῷ ἄθλῳ, 'a trial somehow entailed upon you by your father.'

θάλλοντα μᾶλλον ἢ καταφθίνουθ' ὄρω;

260

ἢ πρῶτα μὲν τὸ μητρὸς ἢ μ' ἐγένετο

ἐχθιστά. συμβέβηκεν· εἶτα δῶμασιν

ἐν τοῖς ἐμαυτῆς τοῖς φονεῦσι τοῦ πατρὸς

ξύνειμι καὶ τῶνδ' ἄρχομαι καὶ τῶνδ' ἐμοὶ

λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει. †

265

ἔπειτα ποίας ἡμέρας δοκεῖς μ' ἄγειν,

ὅταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἴδω·

τοῖσιν πατράσιν, εἰσίδω δ' ἐσθήματα

φοροῦντ' ἐκείνῳ ταῦτά, καὶ παρεστίους

σπένδοντα λοιβὰς ἐνθ' ἐκείνον ὤλεσεν,

270

260 θάλλοντα.] Cf. Soph. *Phil.* 259, ἢ δ' ἐμὴ νόσος | αἰεὶ τέθηλε καπὶ μείζον ἔρχεται.

261 πρῶτα.] The series is πρῶτα: εἶτα, v. 262: ἔπειτα, v. 266: τελευτάων (ὑβριν) v. 271.

262 συμβέβηκεν.] She who φύσει was φιλάτη (as a near relation) has become, κατὰ συμβεβηκός (by the force of circumstances, Arist. *Eth.* *N.* III. 10. 5), ἐχθιστή.

264 καὶ τῶνδ' ἄρχομαι.] ἐκ for ὑπὸ of the agent is Ionic: cf. *Il.* II. 669, ἐφίληθεν | ἐκ Διὸς: Herod. III. 62, προσεδέσθαι ἐκ Πηξάσπεος: VII. 95, προσετέτακτο ἐκ βασιλῆος. Rare in Attic: Xen. *Hellen.* III. 96, Δημαράτῳ ἢ χώρα δῶρον ἐκ βασιλέως ἐδόθη. Cf. v. 1411. It denotes less direct and active causation than ὑπὸ. Thus in three of the four passages quoted it is used of kings:—of Zeus, whose favour falls on men from his distant heaven,—of the μέγας βασιλεύς who gave the order,—and of the μέγας βασιλεύς who made the grant.

265 λαβεῖν.] πέλει is not elsewhere found with the infin. (as ἐκπέλει is in Soph. *Ant.* 478). Compare, for the omission before λαβεῖν of the article \*prefixed to τητᾶσθαι, Eur. *Her.* 476, γυναικὶ γὰρ σιγῇ τε καὶ τὸ σωφρονεῖν | κάλλιστον: Soph. *O.* C. 782, λόγῳ μὲν ἐσθλὰ τοῖσι δ' ἐργοῖσιν κακά.

266 ἔπειτα.] Here = 'thirdly.' It

forms a strong antithesis to πρῶτον, and so = 'secondly,' when two things—an earlier and a later—are broadly opposed: e.g. Eur. *I. T.* 1263, τὰ τε πρῶτα τὰ τ' ἔπειτα ὅσα τε ἐμελλε τυχεῖν. But in a long enumeration there is room for some finer shading between the strongly marked πρῶτον and the strongly marked ἔπειτα: and so here εἶτα (v. 262) comes between them.

267 ἴδω.] ἴδω—εἰσίδω, v. 268—ἴδω, v. 271. Schneidewin compares Soph. *Ant.* 898, φίλῃ μὲν ἤξειν πατρὶ προσφίλῃς δὲ σοὶ, | μῆτερ, φίλῃ δὲ σοὶ, κασίγνητον κάρα.

269 παρεστίους.] At the altar of Zeus Ἐρκεῖος, which stood under the open sky in the centre of the interior court (cf. Iuppiter Penetralis): *Od.* XXII. 334, ἢ ἐκδὸς μεγάρῳ Διὸς μεγάλου ποτὶ βωμῶν | Ἐρκεῖον ἴζοιτο: Aesch. *Ag.* 1353, ἐστίας μεσομφάλου | ἔστηκεν ἠδὴ μῆλα: Virg. *Aen.* II. 512, *Aedibus in mediis iudoque sub aetheris axe Ingens ara fuit.*

270 ἐνθ' ἐκείνον ὤλεσεν.] Agamemnon was slain at a banquet (*δειπνῶν*, v. 203), and as he lay at table (*ἐν κοίταις*, v. 194). The word ἐνθε therefore indicates, not the altar specially, but the domestic precincts generally, as contrasted with that outer court before the palace which formed the stage. Cf. vv. 1492—1498 (Orestes commands Aegisthus to precede him into the house): AI.



ἴδω δὲ <sup>extremo</sup> τούτων τὴν τελευταίαν ὕβριν,  
 τὸν αὐτοέντην <sup>mundere</sup> ἤμιν ἐν κόλτῃ πατρὸς  
 ζῦν τῇ ταλαίῃ μητρὶ, μητέρ' εἰ χρεῶν  
 ταύτην προσαιδᾶν τῷδε συγκοιμωμένην  
 ἢ δ' ὥδε τλήμων ὥστε τῷ μιάστορι  
 ξύνεστ', Ἐρινὺν οὐτὶν' ἐκφοβουμένη  
 ἀλλ' ὥσπερ ἐγγελῶσα τοῖς ποιουμένοις  
 εὐροῦσ' ἐκείνην ἡμέραν ἐν ἣ τότε  
 πατέρα τὸν ἄμὸν ἐκ δόλου κατέκτανεν,  
 ταύτῃ χοροὺς ἴστησι καὶ μηλοσφαγεῖ  
 θεοῖσιν ἔμμην' ἱρὰ τοῖς σωτηρίοις.

275

280

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ  
 καλὸν | ἔργον, σκότου δέ; why can-  
 not you kill me here in front of the  
 house? Orestes answers: χῶρει ἐν-  
 θαπερ κατέκτανες πατέρα τὸν ἄμὸν.  
 Aegisthus:—'Must this house wit-  
 ness all the woes of the Pelopidae?'

272 τὸν αὐτοέντην.] The author  
 of a kinsman's death. Aegisthus,  
 son of Thyestes, was the first cousin  
 of Ἀτρείδης Ἀγαμέμνων. For this αὐ-  
 το-, cf. Soph. *Ai.* 840, αὐτοσφαγεῖς |  
 πρὸς τῶν φιλίστων ἐκγόνων: Aesch.  
*Ag.* 1059, αὐτόφωνα κακά: Aesch.  
*Eum.* 321, αὐτουργαί ματαίαι. But  
 in Herod. I. 117 ὁ αὐθέντης is  
 merely opposed to ὁ κελεύων ἀπο-  
 κτεῖναι.

ἤμιν.] Expressing horror and in-  
 dignation: Dem. *Philipp.* I. p. 46,  
 μή μοι μυρίους μηδὲ δισμυρίους ξένους  
 μηδὲ τὰς ἐπίστολιμαίους ταύτας δυνά-  
 μεις: Ar. *Vesp.* 1179, μή μοι γεμύθους.

275 τλήμων.] 'Abandoned.' Be-  
 tween the old epic sense of τλήμων,  
 patient, much-enduring, and the later  
 sense, suffering, unhappy, an inter-  
 mediate usage may be noted. The  
 Tragedians sometimes apply τλήμων  
 to reckless depravity. In such cases  
 the word has a mixed sense, tinged  
 both by its ancient and by its later  
 tone. It combines the notion of  
 hardihood—bold guilt—with the  
 notion of misery—wretched guilt. Cf.  
 σχέτλιος.

277 ἐγγελῶσα τοῖς ποιουμένοις.]

'As if exulting in her conduct.'  
 ἐγγελᾶν τινί usually = to laugh at (a  
 person): here ἐγγελᾶν τινί = to laugh  
 in a thing—to exult in it. For this  
 ἐν, cf. Luc. *de Saltat.* 2, ἐσθήσι μα-  
 λακαῖς καὶ ἄσμασιν ἀκολάστοις ἐνα-  
 βροντόμενος: Diod. Sic. 19. 71, ταῖς  
 ἡδοναῖς ἐνετρώφισεν (but Eur. *Cycl.*  
 588, ἐντροφῆς πεπωκότι; 'can you  
 tease a drunken man?'—like ἐγ-  
 γελᾶν).

278 εὐροῦσα.] She took some  
 pains about it.

τότε.] *olim*, erst: Eur. *I. A.* 46,  
 σῆ γὰρ μὲ ἀλόχῳ τότε Τυνδάρεωσ |  
 πέμπει φερρῆν: Plat. *Theaet.* p. 157  
 A, ὁ δὴ καὶ τότε ἐλέγμενος: Soph. *El.*  
 907, καὶ νῦν θ' ὁμοίως καὶ τότε = νῦν  
 τε καὶ πάλαι.

280 χοροὺς ἴστησι.] χορὸν ἱστά-  
 ναι can be said of the instituter of  
 the festival, or of the harper that  
 sets the dance going, Ar. *Av.* 217,  
 ὁ χρυσοκόμας Φοῖβος... τοῖς σοῖς ἐλέ-  
 γοις ἀντιψάλλων... θεῶν ἴστησι χο-  
 ροῦς: or of the dancers themselves,  
 Ar. *Nub.* 272, ἱερὸν χορὸν ἴστατε  
 Νύμφαις. For the custom, cf. Aesch.  
*Ag.* 23, φῶς πιφαύσκων καὶ χορῶν  
 κατάστασιν (otherwise χοροσταςίαν).

281 ἔμμηνα.] *Monthly*.—ἔμμηνος  
 has two senses: (1) 'recurring once  
 a month' (the meaning here): (2)  
 'lasting a month'—the more usual  
 sense. On ἔμμηνα ἱρὰ, Schneidewin  
 alludes to the terms νομμηνιασταί,  
 εἰκαδισταί, τετραδισταί. The word

ἐγὼ δ' ὄρωσ' ἢ δύσμορος κατὰ στέγας  
 κλαίω, τέτηκα, κάπικωκύω πατρὸς  
 τὴν δυστάλαιναν δαίτ' ἐπωνομασμένην  
 αὐτὴ πρὸς αὐτὴν· οὐδὲ γὰρ κλαύσαι πάρα  
 τοσονδ' ὅσον μοι θυμὸς ἡδονὴν φέρει.

285

*τετραδισταί* occurs in a fragment of the *Χορηγίς* of Alexis (no. 1 in Meineke *frag. com.* p. 574 ed. Bothe), to denote a club who met to dine on the 4th of each month. *Νουμηνιασταί* (Lysias, *frag.* 31) has a corresponding sense. The Epicureans kept the 20th day of the month,—on which, in Gamelion 270 B. C., Epicurus died,—as a festival in his honour: Athenaeus p. 298 D.

**σωτηρίοις.]** Voyagers arriving at the Peiraeus gave thanks in the *Δισωτήριον* there to *Ζεὺς Σωτήρ*, the god of seafarers especially (Donalds. *ad Pind. O. VIII. 20*). In Aesch. *Ag.* 237, *τριτόσπονδος αἰών* is the happy life for which a third libation has been poured to *Ζεὺς Σωτήρ*, after the libations (1) to Zeus and Hera, (2) to the heroes. Apollo, too, was *σωτήριος* in his character of *Ἀποτρόπαιος*: but probably Clytemnestra would not express her acknowledgments to *him*.

**283 τέτηκα.]** The perfect, denoting a state of things which has set in, may be joined with the pres.; cf. *Il. I. 37*, *κλυθί μεν, Ἀργυρότοξ', δὲ Χρῦσση ἀμφιβέβηκας... Τενέδοιο τέφι ἀνάσσεις*.

**284 δαίτα.]** *δαίς*, which refers to *ἱρά*, v. 281, was the feast which followed the sacrifice: cf. *Il. I. 456—467*, where, the *μηροί* of the victim having been offered, the sacrificers feast on what remains:—*αὐτὰρ ἐπεὶ παύσαντο πόνου (the sacrifice) τετύκοντό τε δαίτα, | δαίνυντ'*. (Zeus, from a *god's* point of view, calls the *sacrifice* *δαίς*, *Il. XXIV. 69*, *οὐ γὰρ μοι ποτε βρωμὴς ἐδέετο δαιτὸς ἔστις*.) The *δαίς* was appropriate as commemorating the *δεῖπνον* (v. 203) at which Agam. was killed.

**ἐπωνομασμένην.]** 'τὰ Ἀγαμεμνόν-

*νεια ἄγομεν*, Clytemnestra may have said, *ἐγγελῶσα* (v. 277). Cf. Eustathius, *παρεκβολαὶ εἰς τὴν Ὀδυσσεῖαν* (circ. 1180 A. D., but a compilation from older commentaries), p. 1507, 62, *δαίς Ἀγαμεμνόνειος ἐπὶ τῶν ἐπ' δλέθρῳ εὐχουμένων*, 'a proverb regarding those who are feasted that they may be slain.' For *ἐπωνομασμ.*, cf. Eur. *II. F.* 1328 (Theseus to Hercules), *πανταχοῦ δέ μοι χθονὸς | τεμένη δέδασται· ταῦτ' ἐπωνομασμένα | σέθεν ... κεκλήσεται*,—referring to the *Ἡράκλεια* of Greece generally.

**285 αὐτήν.]** = *ἐμαντήν*. Pors. *ad Eur. Or.* 626 (*ἔασον· ἐν ἐμαντῷ, κ.τ.λ.*), 'ἐν ἐαντῷ, Aug. 1, quod multis exornari poterat; hoc enim pronomen omnium personarum commune est.' By Blomfield this usage was expelled from Aesch. as a '*recentior Atticismus*;' but the following instances in Aesch. and Soph. bear examination: (1) *αὐτοῦ*, &c. = *ἐμαντοῦ*, &c. in Aesch. *Cho.* 213 (in *Cho.* 1002, Hermann's *νῦν αὐτὸν ἀνῶ*, should be *αὐτὸν ἀνῶ*, i. e. *τὸν φόνον*): *Theb.* 181, *αὐτῶν = ἡμῶν αὐτῶν*; *Soph. Ai.* 1132, *O. T.* 138, *El.* 285; (2) *αὐτοῦ*, &c. = *σεαυτοῦ*, &c., Aesch. *Ag.* 1110, 1268, 1521; *Cho.* 103; *Soph. O. C.* 929, 1356. The *certain* instances in prose are chiefly of the plural; e. g. *Thuc.* 1. 82, *τὰ αὐτῶν ἅμα ἐκποριζόμεθα*: *Plat. Phaedo*, p. 78 B, *δεῖ ἡμᾶς ἀνέρεσθαι ἐαυτούς*.

**286 ἡδονὴν φέρει.]** Strictly, *affords* pleasure; *θυμὸς*, 'the inclination being confused with the *indulgence* of the inclination,—as if he had said, *ὅσον δακρυόσση ἐκπλησθεὶς ὁ θυμὸς ἡδονὴν φέρει*. For *θυμὸς*, inclination, natural impulse, cf. Herod. VIII. 116, *ἢ ἄλλως σφι θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον*: 'or (per-

αὐτὴ γὰρ ἢ λόγοισι γενναία γυνή  
 φωνοῦσα τοιαῦτ' ἐξουειδίξει κακά  
 ὦ δῖον θεὸν μίσσημα, σοὶ μόνῃ πατὴρ  
 τέθνηκεν; ἄλλος δ' οὔτις ἐν πένθει βροτῶν;  
 κακῶς ὄλοιο, μηδέ σ' ἐκ γόων ποτὲ  
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί.  
 τάδ' ἐξυβρίζει πλὴν ὅταν κλύῃ τινὸς  
 ἤξουτ' Ὀρέστην τῆνικαῦτα δ' ἐμμανῆς  
 βοᾷ παραστᾶσ', οὐ σύ μοι τῶνδ' αἰτία;  
 οὐ σὸν τὸδ' ἐστὶ τοῦργον, ἦτις ἐκ χερῶν  
 κλέψασ' Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
 ἀλλ' ἴσθι τοι, τίσουσά γ' ἀξίαν δίκην.  
 τοιαῦτ' ὑλακτεῖ, σύν δ' ἐποτρυνεὶ πέλας  
 ὁ κλεινὸς αὐτῇ ταῦτ' ἀνυμφίος παρῶν,  
 ὁ πάντ' ἀναλκίς οὗτος, ἢ πᾶσα βλάβη,

290

295

300

haps) it was merely a fancy that came upon them to see the war.'

287 ἢ λόγοισι γενναία.] Schol. εὐγενῆς (he should have left γενναία) λόγοις καὶ οὐ πράξεσιν: noble in professions. Cf. Soph. *Ant.* 543, λόγους ἐγὼ στέργουσαν οὐ στέργω φίλην. Cf. v. 60, note. Aeschylus brings out as a characteristic of Clytemnestra a certain vein of discursive and plausible self-glorification. It is conspicuous in her address to Agamemnon (*Ag.* 828—886, οὐκ ἀσχυνοῦμαι τοὺς φιλόνορας τρόπους | λέξαι πρὸς ὑμᾶς): and further displays itself after the murder in her speech to the Argive elders: *Ag.* 1343—1369.

290 τέθνηκεν.] Schol. τέθνηκεν' οὐκ ἀνῆρέθη φησὶν (she does not say, 'slain') ἀλλὰ τέθνηκε, τῷ προσήματι τῆς λέξεως παραλογιζομένη (i. e. 'disguising by an equivoque') τὴν παρανομίαν. For a like piece of adroitness on Electra's part, see v. 348.

ἐν πένθει.] Cf. v. 847, ἀμφὶ τὸν ἐν πένθει. πένθος=luctus: Herod. VI. 21, Μιλήσιοι πάντες ἠβηδὸν (from the youth upwards) ἀπεκείραντο τὰς κεφαλὰς καὶ πένθος μέγα προσθή-

καντο: so also τίθεσθαι and ποιέεσθαι πένθος.

292 οἱ κάτω θεοί.] You are constantly invoking the χθονίους (*Αἴδην*, *Περσεφόνην*, *Ἑρμῆν*, *Ἄραν*, *Ἐρινύας*, v. 110)—to punish me: rather may those gloomy powers wrap you for ever in this sullen despair.

293 τάδε.] For the more usual ταῦτα: cf. Soph. *Phil.* 1045, βαρὺς τε καὶ βαρεῖαν ὁ ξένος φάτιν | τήνδ' εἶπε. Here, τάδε stands for ταῦτα metro non cogente.—Cf. vv. 441, 514.

297 ὑπεξέθου.] Cf. v. 1350, ὑπεξέπέμφθην. Thuc. I. 89, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο (from Aegina) παῖδας καὶ γυναῖκας (the return to Athens after Salamis): Thuc. III. 72, τοὺς πρέσβεις κατέθεντο εἰς Αἴγιαν. Contrast the active ἐκτιθέναί of exposing children, Ar. *Nub.* 530.

299 σύν.] Adverb. Soph. *Al.* 960, γελᾷ δὲ τοῖσδε...σύν τε διπλοὶ βασιλῆς. In Thuc. III. 72, μὴ ξὺν κακῶς ποιεῖν=μὴ συγκακουργεῖν.

300 αὐτῇ.] Not depending on παρῶν, but a dat. commod.

301 ἢ πᾶσα βλάβη.] 'That utter pest'=ὁ πᾶς βλαβερός ὢν, he that is utterly mischievous. Cf. Soph.

ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰὲ  
 παυστηρ' ἔφηξεν ἢ τάλαιν' ἀπόλλυμαι.  
 μέλλων γὰρ αἰὲ δρᾶν τι τὰς οὔσας τέ' μου  
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορον.  
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλαι,  
 οὔτ' εὐσεβεῖν πάρεστιν ἄλλ' ἐν τοι κακοῖς  
 πολλή' στ' ἀνάγκη κάπιτηδεύειν κακά.

## ΧΟΡΟΣ

φέρ' εἶπε, πότερον ὄντος Αἰγίσθου πέλας  
 λέγεις τὰδ' ἡμῖν, ἢ βεβῶτος ἐκ δόμων; 310

## ΗΛΕΚΤΡΑ

ἢ κάρτα. μὴ δοκεῖ μ' ἄν, εἵπερ ἦν πέλας,  
 θυραῖον οἴχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

## ΧΟΡΟΣ

ἢ κἂν ἐγὼ θαρσοῦσα μάλλον ἐς λόγους

*Phil.* 622, κείνος ἢ πᾶσα βλάβη: *ib.* 927, ὦ πῦρ σὺ καὶ πᾶν δαίμα.

305 αἰέ.] Pors. *Supplem. ad Praef.* p. 15, 'Nescio cur miretur quis quod vocalem in αἰέ communem esse statuerim, cum idem fiat in ἰῶμαι, ἰατρος, ἰαν, et aliis.'

οὔσας τε καὶ ἀπούσας.] All, good or bad: *Soph. Ant.* 1108, ἔτ', ἔτ' ὀπίσθους, | οἳ τ' ὄντες οἳ τ' ἀπόντες: *Plaut. Trin.* II. 2. 83, comedūt quod fuit quod non fuit.

307 οὔτε σωφρονεῖν, κ.τ.λ.] In such a case, it is impossible to be either moderate (as all mortals should be), or pious (as a daughter towards her mother).

308 τοι.] Hermann, for τοῖς, which the MSS. had also in *Ai.* 776, τοιοῖσδέ τοι λόγοισι. Cf. *Eur. Hec.* 228, σοφόν τοι (Porsen, for τι) κἂν κακοῖς & δεῖ φρονεῖν: 'hanc particulam in gnomicis amat Tragici.'

309 κάπιτηδεύειν.] 'Surrounded by evils, we must ἐπὶ (καί) take to evil ways: καί=on our part; since, ἐν κακοῖς=κακὰ πάσχοντας. For

this καί, cf. vv. 1026, 1301.

312 ἢ κάρτα.] Elsewhere καί κάρτα: *Soph. O. C.* 64, OI. ἢ γὰρ τινες ναίουσι τοῦσδε τοὺς τόπους; *ΞΕ.* καὶ κάρτα, τοῦδε τοῦ θεοῦ γ' ἐπώνυμοι: *ib.* 299, ἢ καὶ δοκέετε τοῦ τυφλοῦ τιν' ἐντροπήν | ἢ φροντίδ' ἔξειν...; *ΧΟ.* καὶ κάρθ', ὅταν περ, κ.τ.λ.

313 οἴχνεῖν.] Cf. v. 165, note.

ἀγροῖσι.] Local dative. Cf. v. 174, note, on οὐρανῷ. *Madv. Synt.* § 45 b.

τυγχάνει.] For the omission of ὦν, cf. v. 46, note.

314 κἂν.] Schneidewin reads δἂν = δη ἂν. When in poetry a word beginning with a long vowel or diphthong, one of three things happens: 1. crasis proper: e.g. καὶ ὁ, χῶ: 2. pseudo-crisis: e.g. ἢ ἐμή, ἢ μῆ: 3. synizesis: e.g. μὴ οὐ, scanned as one syllable. Now words ending in η rarely suffered crasis. We find, indeed, ἀλήθεια, πάγορα, for ἢ ἀλ., τῆ ἀγ.; and the crasis of μάλλά for μὴ ἀλλά in Aristophanes (e.g. *Ran.* 745, 751)

τοὺς σοὺς ἰκοίμην, εἴπερ ὦδε ταῦτ' ἔχει;

ΗΛΕΚΤΡΑ

ὡς νῦν ἀπόντος <sup>ask</sup> ἰστόρει τί σοι φίλον;

ΧΟΡΟΣ

καὶ δὴ σ' ἐρωτῶ, τοῦ <sup>brother</sup> κασιγνήτου τί φῆς,  
ἥξοντος, ἢ μέλλοντος; εἰδέναί θέλω.

ΗΛΕΚΤΡΑ

φησὶν γε· φάσκων δ' οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ

φιλεῖ γὰρ <sup>hesitate</sup> ὀκνεῖν πράγμα' ἀνὴρ πράσσων μέγα.

ΗΛΕΚΤΡΑ

καὶ μὴν ἔγωγ' ἔσωσ' ἐκείνου οὐκ ὀκνω.

is vouched for by the fact that in such places the old reading was μάλα or καὶ μάλα, into which μὴ ἀλλά, so written, could not easily have been corrupted. As a rule, however, words in η suffer only pseudo-crisis or synizesis: see Donalds. *Gram.* pp. 69—71. If, then, δὴ is to replace καί, it would be better to write ἢ δὴ ἂν than ἢ δᾶν. But ἢ καὶ has a special force: see next note.

ἢ καί...] Aesch. *Eum.* 402, ἢ καὶ τοιαύτας τῶδ' ἐπιρροῖζεις φυγὰς; do you really...? *Ag.* 1178: ἢ καὶ τέκνων ἐς ἔργον ἠλθέτην νόμῳ; Eur. *Hec.* 1064, ποῖ καὶ με φυγᾶ πτώσσοι μυχῶν; Cf. vv. 385, 663, 1452.

316 τί.] 'Make thy inquiries: what wouldst thou know?' Dindorf, ἰστόρει τί σοι φίλον, 'ask whatever you like:' and so Brunck, Hermann, and others. Now it appears probable that in classical Greek τίς stands for *δστις only in indirect questions*. Thus εἰπέ τί σοι φίλον would be classical: ἰστόρει τί (whatever) σοι φίλον would be unclassical. Cf. Aesch. *P. V.* 925, οὐδ' ἔχω τίς ἂν γενοίμαν; *Cho.* 84, οὐδ' ἔχω τί φῶ; Xen. *Anab.* II. 2.10, εἰπέ τίνα γνώμην ἔχεις. Schneidewin, indeed, quotes Eur. *Ion* 1090,

οὐκ ἔστι τίς τῶδ' ἀνδρὶ συγκλιθήσεται: but there Dindorf himself reads, οὐκ ἔστιν ἦτις τῶδε συγκλ.: and in Eur. *frag.* 775 we should read τάλαινά σ' ἡ τεκούσα τίς ποτ' ἦν ἄρα;— In Hellenistic Greek, however, τίς stands for *δστις*, even where there is no indirect question: e.g. Mark xiv. 36, οὐ τί ἐγὼ θέλω ἀλλά τί σύ. Dindorf understands τίς to be used for *δστις* in three passages where it surely is not admissible. 1. In Soph. *O. T.* 1144 we should read τί δ' ἔστι; πρὸς τί τοῦτο τοῦπος ἱστορεῖς; and so 2. Soph. *Trach.* 339: τί δ' ἔστι; τοῦ με τίνδ' ἐφίστασαι βάσω; 3. Oracle *ap.* Diod. Sic. in *Excerpt.* Vat. p. 15, τίς σοφία πρῶτος πάντων; τοῦτῳ τρίποδ' αὐδῶ.

317 καὶ δὴ.] *Ar. Av.* 175, ΠΒΙ. βλέψον κάτω. ΕΠ. καὶ δὴ βλέπω, I am looking.—Cf. vv. 558, 1436.

τοῦ κασιγνήτου.] A sort of partitive genitive, Madv. *Synt.* § 53. Cf. *Od.* XI. 174, εἰπέ δέ μοι πατρός τε καὶ υἱός ὃν κατέλειπον: Soph. *Phil.* 439, ἀναξίου μὲν φωτὸς ἐξερῆσομαι, 'I will inquire (not from, but) about him.' Cf. v. 1154.

319 φάσκων.] Here in its usual sense, of false assertion: but in v. 9 of truthful assertion.

## ΧΟΡΟΣ

θάρσει· <sup>ἴδω</sup>πέφυκεν ἐσθλός, ὥστ' ἀρκεῖν φίλους.

## ΗΛΕΚΤΡΑ

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

## ΧΟΡΟΣ

μη νῦν ἔτ' εἴπῃς μηδέν· ὡς δόμων ὄρῶ  
τὴν σὴν ὄμαιμον, ἐκ πατρὸς ταύτου φύσιν,  
Χρυσόθεμιν, ἔκ τε μητρὸς, ἐντάφια χεροῖν  
φέρουσαν, οἶα τοῖς κάτω νομίζεται.

325

## ΧΡΥΣΟΘΕΜΙΣ

τίν' αὖ σὺ τήνδε πρὸς <sup>ἑλκιδῶν</sup>θυρώνας ἐξόδοις

323 ἔζων.] 'I should not have been alive so long.' The imperfect with *ἄν* expresses that something which is actually happening *would not have been happening* in the supposed case. A slight obscurity arises here from *μακρὰν*, which refers to *past* time. The expression seems to be a confused one: a mixture of (1) οὐκ ἂν ἔζων, I should not *now* be living: and (2) οὐκ ἂν μακρὰν ἔζησα (were such an aorist in use), I should not have lived long. For a precisely parallel instance, cf. Dem. *Meid.* p. 523: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε: 'I know well that he *would have* said all this at that time:'—a fusion of νῦν ἂν ἔλεγεν and ἔλεξεν ἂν τότε.

324 δόμων.] Genitive with φέρουσαν, v. 327, of motion *from*: Madv. *Synt.* § 60. 4. Cf. *Phil.* 630, δείξαι νεὺς ἄγοντ' ἐν Ἀργείοις μέσοις: Eur. *Med.* 70, παῖδας γῆς ἐλᾶν Κορινθίας.

325 φύσιν.] 'By birth:' accus. of the part affected (Madv. *Synt.* § 31), not accus. in appos. with ὄμαιμον: cf. v. 1125, ἀλλ' ἢ φίλων τῆς ἢ πρὸς αἵματος φύσιν, i. e. a blood relation (πρὸς αἵματος), by birth: Plat. *Soph.* 216 A, ξένον ἀγομεν, τὸ μὲν γένος ἐξ Ἑλλάας.

328. Enter CHRYSOTHEMIS,—in dress and appearance a contrast to the

forlorn *Electra* (vv. 361, 452, 962).

328—471. *Chrys.* Will you never learn prudence, sister? I feel our wrongs as much as you can: but what avails rebellion? *El.* Alas, that your father's daughter should be the pupil of Clytaemnestra! The choice is between selfish prudence and duty. If you cannot give up your own comforts, allow me to be happy in my own way. *Chrys.* Well, but they are going to imprison you, if you continue unmanageable. *El.* I will die for my father, if need be. But where are you taking those offerings? *Chrys.* To our father's grave, at my mother's bidding. *El.* What can be her motive? *Chrys.* A dream. Last night she dreamed that our father stood at the hearth, and planted his sceptre; and it put forth branches till the land was overshadowed. *El.* Sister, do not take these offerings to the grave; take rather locks of your hair and mine, and this poor girdle: and pray that the spirit of the dead may help us. *Chrys.* I will.

Aeschylus makes little effort to excite a personal sympathy with *Electra*; in the *Choephoroe* our thoughts are chiefly with *Orestes*: but with the other two tragedians *Electra* is protagonist. And here is one of the points in which the

ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη <sup>καυμένη</sup> φάτιν,  
 κοῦδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις  
 θυμῷ ματαίῳ μὴ χαρίζεσθαι κενά;  
 καίτοι τοσοῦτόν γ' οἶδα κάμαυτήν, ὅτι  
 ἀλγῶ π' ἐπὶ τοῖς παροῦσιν ὥστ' ἂν, εἰ σθένος  
 λάβοιμι, δηλώσαιμι ἂν οἱ αὐτοῖς φρονῶν, <sup>πρὸς αὐτὸν</sup>  
 νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφεμένη δοκεῖ, <sup>πρὸς αὐτὸν</sup>  
 καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή.  
 τοιαῦτα δ' ἄλλα καὶ σε βούλομαι ποιεῖν.

330

335

treatment of the situation by Sophocles is more skilful than its treatment by Euripides. The latter secludes the injured princess in a cottage, far from the irritating presence of the oppressors, and out of sight of the splendours which they usurped. There is everything to reconcile her with her lot: she lives among a happy peasantry, who enthusiastically appreciate the charms of a low estate. There is nothing to remind us that she is particularly heroic, for everyone else is behaving equally well. But, in Sophocles, Electra suffers on the scene of her father's murder—in the palace which should be her brother's—amidst the luxuries which should be her own. Hardest of all, the advantages which Electra has sacrificed to duty are paraded by the sister who should have been her ally, but is only her temptress—a weaker Goneril or Regan, serving as a foil to a more masculine Cordelia.

328 ἐξόδοις.] *i. e.* 'This time you have deliberately chosen a thoroughfare.' (Electra had been forbidden under pains and penalties to leave the palace, *v.* 912.)

329 ἐλθοῦσα.] *sc.* πρὸς αὐτάς: *cf.* *v.* 47, ἀγγελλεῖ δ' ἕρκω, προστιθεῖς, and *note.*

333 ὥστ' ἂν.] In the apodosis of conditional sentences, ἂν is placed immediately after the emphatic word. When there are two or more emphatic words, ἂν may be placed after each of them. Thus Eur. *Her.*

721, φθάνοις δ' ἂν οὐκ ἂν: *too soon* you could *not* be: Eur. *Andr.* 916, οὐκ ἂν ἐν γ' ἐμοῖς δόμοις | βλέπουσ' ἂν αὐγὰς τὰμ' ἔκαρπουτ' ἂν λέχη: *never* in my house *alive* should she *usurp* my bed. So here: ὥστ' ἂν (and *so*, as I *feel* sympathy) δηλώσαιμι ἂν, I would *manifest* it.

335 ὑφεμένη.] Close-reefed. *Cf.* Ar. *Kan.* 997, ἀλλ' ὅπως, ὦ γεννάδα, | μὴ πρὸς ὄργην ἀντιλέξεις, | ἀλλὰ σὺ στείλας, ἀκροῖσι | χρώμενος τοῖς ἰστίοις, | εἶτα μάλλον μάλλον ἀΐξεις ('bear up').

336 πημαίνειν δὲ μή] = μηδὲν πημαίνουσαν. 'I think it best...not to court the semblance of activity, when I can do no real injury (to Aegisthus and Clytaemnestra).' The construction would be more obvious at a glance, if the line was written thus, καὶ μὴ [δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μή], the first μὴ affecting everything within the brackets. Another version is grammatically possible: 'I think it best not to seem to be active, but (I think it best) rather to avoid making mischief.' καὶ μὴ referring only to δοκεῖν δρᾶν τι, and πημαίνειν δὲ μή being ἀλλὰ μὴ πημαίνειν. There are two objections to this version: 1. the δὲ after πημαίνειν clearly is not ἀλλά, but answers to the μὲν after δοκεῖν: 2. according to the second version, one would rather expect οὐ δοκεῖ μοι δοκεῖν δρᾶν τι (instead of δοκεῖ μὴ δοκεῖν δρᾶν τι) ἀλλὰ (δοκεῖ) μὴ πημαίνειν.

337 τοιαῦτα δ' ἄλλα.] 'Just such

καίτοι τὸ μὲν δίκαιον οὐχ ἢ γὰρ λέγω  
 ἀλλ' ἢ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ  
 ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

## ΗΛΕΚΤΡΑ

δεινὸν γε σ' οὖσαν πατρός οὐ σὺ παῖς ἔφυς  
 κείνου λελῆσθαι, τῆς δὲ τικτούσης μέλειν.  
 ἅπαντα γάρ σοι τὰ μὰ νουθετήματα  
 κείνης διδακτὰ, κούδεν ἐκ σαυτῆς λέγεις.

another course.' Cf. Herod. i. 120, αὐτοὶ τε θαρσέομεν, καὶ σοὶ ἕτερα τοιαῦτα παρακελεύομεθα. Schneidewin reads τοιαῦτα δ' ἀλλά. 'The appealing ἀλλά,' he says, 'ought to have had the imperative,—ἀλλά καὶ σὺ ποιεῖ: in place of which an equivalent phrase is introduced (ἀλλά καὶ σὲ βούλομαι ποιεῖν).' He then quotes v. 415, λέγ' ἀλλά τοῦτο, etc. Now in cases where ἀλλά has this 'appealing' force, two points are noticeable: (1) it usually follows the imperative verb: (2) it means 'at least,' 'at any rate.' See Soph. O. C. 1276, πειράσαι' ἀλλ' ὑμεῖς γε, 'try you at any rate' (since I have failed): *Trach.* 319, εἰπ', ὦ τάλαυ', ἀλλ' ἡμῖν, 'tell me at any rate' (since you have refused to tell others): *El.* 411, συγγένεσθέ γ' ἀλλά νῦν, 'now, since not sooner:' 415, λέγ' ἀλλά τοῦτο, 'tell me this at least' (if nothing more). τοιαῦτα ποιεῖ ἀλλά σὺ (or σύγε) would be good Greek for 'thus do thou at any rate' (since others have not). But it could not mean 'Come, thus do thou also.'

338 τὸ μὲν δίκαιον.] 'The right course is not as I counsel, but as you have chosen.' There is an antithesis between τὸ δίκαιον—duty, with its inconveniences—and ἐλευθερία, the advantage secured by respect for motives of expediency. Chrysothemis has already confessed that she feels as Electra does (v. 333). She now repeats the avowal in broader terms.

341 δεινὸν γε.] 'Well, it is grie-

vous.' For this γε, cf. Eur. *I. T.* 212, εἰ γε κηδεύεις πόλιν. Monk and Blomf. σέγ': but this gives a false emphasis. Electra does not say, 'It is strange that you, of all people, should act thus:' but rather, 'It is strange that Agamemnon, of all fathers, should be thus forgotten.'

πατρός.] On the doctrine that the child is more the father's than the mother's—the doctrine which the Aeschylean Apollo so effectively works into his apology for Orestes—see Aesch. *Ευμ.* 628, οὐκ ἔστι μήτηρ ἢ κεκλημένου τέκνου | τοκεύς, κ.τ.λ.

342 τῆς τικτούσης.] ἡ τίκτουσα = 'she who is your mother:' ἡ τεκοῦσα is a more rhetorical phrase—'she who brought you into the world.' Hence, where the *pathos* of the maternal relation is to be insisted upon, ἡ τεκοῦσα would be used by preference: cf. v. 1410, ΚΑ. ὦ τέκνον, τέκνον | οἴκτερε τὴν τεκοῦσαν.

343 τὰ μὰ.] The possessive pronoun for the genitive of the object. *Od.* II. 201, σὸς πόθος (*Ter. Heaut.* II. 3. 66, *desiderio tuo*): Thuc. I. 69, αἶ γε ὑμέτεραι ἐλπίδες (the weakness of trusting in you) ἤδη τινῶς που... ἔφθειραν: Xen. *Cyr.* VIII. 3. 32, τῆς ἐμῆς δωρεῆς, *doni mihi dati*.

344 κείνης.] In poetry, passive verbs, or verbal adjectives of passive force, sometimes take a genitive of the agent or cause: e. g. Eur. *Or.* 497, πληγείς θυγατρὸς τῆς ἐμῆς: Soph. *O. T.* 1437, θνητῶν μηδενὸς προσήγορος. Cf. *Madv. Synt.* § 60. 3.



ἔπειθ' ἔλου γε θάτερ, ἢ φρονεῖν κακῶς,  
 ἢ τῶν φίλων φρονοῦσα μὴ μνήμην ἔχειν.  
 ἦτις λέγεις μὲν ἀρτίως ὡς, εἰ λάβοις  
 σθένος, τὸ τούτων μῖσος ἐκδείξειας ἄν  
 ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης  
 οὔτε ξυνέρδεις τήν τε δρῶσαν ἐκτρέπεις.  
 οὐ ταῦτα πρὸς κακοῖσι δειλιαν ἔχει;  
 ἐπεὶ δίδαξον, ἢ μάθ' ἐξ ἐμοῦ, τί μοι  
 κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.  
 οὐ ζῶ; κακῶς μὲν, οἶδ', ἐπάρκουντως δ' ἐμοί.  
 λυπῶ δὲ τούτους, ὥστε τῷ τεθνηκότι  
 τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

345—364. The connexion of ideas in this passage is as follows:—"You forget your duty to Agamemnon, and take your cue from Clytaemnestra. Very well: you must choose once for all (ἔλου γε) between good policy and good feeling. You cannot combine them here, as you try to do by saying that you would shew your hatred of the murderers if you could, &c. Is not the insincerity of these professions seen from the argument by which you try to divert my purpose? For you pretend that I shall be a gainer by leaving off grief: now you know very well that I should be nothing of the kind. What do I care for such pleasures as you secure, in comparison with the happiness of obeying my own sense of right?"

345 ἔπειτα.] That being the case: cf. Eur. *Alc.* 822, ΘΕ. γυνὴ μὲν οὖν δλωλεν Ἀδμήτου, ἔξενε.—HP. τί φῆς; ἔπειτα δῆτά μ' ἐξεύριζετε;

ἔλου γε.] 'Just choose'—for hitherto you have taken no line of your own—οὐδὲν ἐκ σαντῆς λέγεις.

346 τῶν φίλων.] *i. e.* πατρός: cf. v. 146, note.

348 μῖσος.] Chrysothemis (v. 334) had said, more cautiously, δηλώσαιμ' ἂν οἱ αὐτοῖς φρονῶ: but Electra translates the guarded phrase into her own plain language. Cf. v. 290.

349 τιμωρουμένης.] 1. τιμωρεῖν τινά τι, to punish A for B's satisfaction: 2. τιμωρεῖσθαι τινά τι, to revenge oneself on A for wronging B. The *accusative* is more usually omitted with τιμωρεῖν, the *dative* with τιμωρεῖσθαι. But, as τιμωρουμένης here = τιμωροσύνης, so in Soph. *O. T.* 107 τιμωρεῖν = τιμωρεῖσθαι.

351 ἔχει.] 'Involves': Thuc. i. 41 (ἢ πόλις) οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει (*occasions annoyance*) ὑφ' οἷων κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατάμειψεν ὡς οὐκ ὑπ' ἀξίω ἀρχεται.

352 ἐπέε.] 'Else': *i. e.* if you know better. Cf. Ar. *Vesp.* 72, ἦν οὐδ' ἂν εἰς γνοίῃ ποτ'...ἐπέε τοπάξετε: Plat. *Gorg.* p. 473 E, αὐ οὐδεὶς ἂν φῆσειεν ἀνθρώπων· ἐπεὶ ἐροῦ τινὰ τούτων.

ἢ μάθ' ἐξ ἐμοῦ.] A parenthesis. Schneidewin well compares Eur. *Cycl.* 121, σπείρουσι δ' (ἢ τῷ ζῴσι;) Δημητρός στάχυν.

356 ἐκεῖ.] *i. e.* ἐν Ἄιδου: cf. Eur. *Her.* 594, εἰ γὰρ ἔξομεν | κακέει μερίμνας οἱ θανούμενοι βροτῶν, | οὐκ οἶδ' ὅποι τις τρέψεται. Electra does not mean to imply that her father is beyond feeling anything. Her whole conduct rests on the belief that his spirit craves vengeance: see v. 453. But she doubts whether such transient flashes of pleasure as petty triumphs send through the minds of the

σὺ δ' ἡμῖν ἢ μισοῦσα μισεῖς μὲν λόγῳ,  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει.  
 ἐγὼ μὲν οὖν οὐκ ἂν ποτ', οὐδ' εἰ μοι τὰ σὰ

μέλλοι τις οἴσειν δῶρ' ἐφ' οἷσι νῦν χλιδᾶς,  
 τούτοις ὑπέικάθοιμι· σοὶ δὲ πλουσία

360

τράπεζα κείσθω καὶ περιρρεῖτω βίος.

Ἔμοι γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνου

βόσκημα· τῆς σῆς δ' οὐκ ἐρῶ τιμῆς τυχεῖν.

365

οὐδ' ἂν σὺ, σῶφρων γ' οὔσα. νῦν δ' ἔξον πατρὸς

πάντων ἀρίστου παῖδα κεκλήσθαι, καλοῦ

τῆς μητρὸς. οὕτω γὰρ φανεί πλείστοις κακῇ,

θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

## ΧΟΡΟΣ

μηδὲν, πρὸς ὄργην πρὸς θεῶν, ὡς τοῖς λόγοις

ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις

370

τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτῇ πάλιν.

## ΧΡΥΣΟΘΕΜΙΣ

ἐγὼ μὲν, ὦ γυναῖκες, ἠθάς εἰμί πως

living, can find their way to the place  
 εἶπον τὸ χαίρειν μηδαμοῦ νομίζεται  
 (*Euip.* 401), or touch a spirit waiting  
 intently for a great and final victory.

357 ἡμῖν.] Cf. v. 272, *note*.

358 ξύνει.] It is remarkable  
 that in v. 263 *Electra* applies to her-  
 self the same words—τοῖς φονεῦσι  
 τοῦ πατρὸς ξύνειμι—which she now  
 applies in a different sense to *Chry-*  
*sothemis*.

362 τράπεζα.] *Electra's* were κε-  
 ναί, and she was not even provided  
 with a κλίνη (v. 192).

363 τοῦμὲ μὴ λυπεῖν.] 'For me,  
 let it be meat and drink not to  
 wound my conscience.' τὸ ἑαυτὸν  
 μὴ λυπεῖν = *not to put oneself out*:—in  
 the higher sense, not to violate one's  
 own notions of what is right: in the  
 lower sense, not to expose oneself to  
 discomfort, *e. g.* *Eur. Cycl.* 336 (*Po-*  
*lyphemus* says), ὡς τοῦμπειν γε καὶ  
 φαγεῖν τοῦφ' ἡμέραν | Ζεὺς οὗτος ἀν-

θρώποισι τοῖσι σῶφροσι, | λυπεῖν δὲ  
 μηδὲν αὐτόν. From this latter point  
 of view, *Chrysothemis* too might be  
 said ἑαυτήν μὴ λυπεῖν.

366 παῖδα.] Cf. *Herod.* i. 129,  
 παρέον αὐτῷ βασιλέα γενέσθαι. But  
*Eur. Alc.* 891, ἔξον ἀτέκνοις ἀγά-  
 μοις τ' εἶναι διὰ παντός. See v. 962,  
*note*.

370 εἰ σὺ μὲν.] If you, *Electra*,  
 will learn to imitate her caution, and  
 she your loyalty to the dead.

371 πάλιν.] On the other hand.  
 Cf. v. 245, οἱ δὲ μὴ πάλιν | δῶσουσ'  
 ἀντιφόνους δίκας: *Soph. O T.*, δταν  
 ταχὺς τις...χωρῆ, ταχὺν δεῖ κάμει βου-  
 λεῖν πάλιν.

372 ὦ γυναῖκες.] *Electra* has put  
 herself in the wrong, to a certain  
 extent, by her show of temper; and  
*Chrysothemis*, secretly ashamed of  
 herself, catches at the admonition  
 (μηδὲν πρὸς ὄργην) which *Electra* has  
 incurred, as an opportunity of mak-

τῶν τῆσδε μύθων οὐδ' ἂν ἐμνήσθην ποτέ,  
εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὸν  
ἦκουσ', ὃ ταύτην τῶν μακρῶν σχήσει γόων.

375

## ΗΛΕΚΤΡΑ

φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδ' ἐμοὶ  
μεῖζον τι λέξεις, οὐκ ἂν ἀντίποιμ' ἔτι.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' ἐξερῶ τοι πᾶν ὅσον κάτοιδ' ἐγώ.  
μέλλουσι γὰρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
ἐνταῦθα πέμψειν ἔνθα μὴ ποθ' ἡλίου  
φέγγος προσρῖπει, ζῶσα δ' ἐν κατηρεφεῖ  
στέγῃ χθονὸς τῆσδ' ἐκτὸς ὑμνήσεις κακά.  
πρὸς ταῦτα φράζου καὶ με μὴ ποθ' ὕστερον  
παθοῦσα μέμψη. νῦν γὰρ ἐν καλῶ φρονεῖν.

380

## ΗΛΕΚΤΡΑ

ἦ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν;

385

ing common cause with the Chorus who administered it.

πως.] *Fere.* Cf. Soph. *Ai.* 327, ποιαῦτα γὰρ πως καὶ λέγει κώδῦρτατα.

373 μύθων.] For the contemptuous sense, cf. Eur. *Antr.* 744, τοὺς σοὺς δὲ μύθους ραδίως ἐγὼ φέρω | σκιά γὰρ ἀντίστοιχος ὡς φωνὴν ἔχεις.

376 τὸ δεινόν.] For the article, see v. 166, *note*.

εἰ γὰρ τῶνδ' ἐμοὶ.] Although τῶνδ' ἐμοὶ form a cretic foot, a spondee is still admissible in the 5th place, because the word γὰρ preceding the cretic is a monosyllable. See v. 409. Pors. *Suppl. ad Praef.* p. 31. Elmsley (*ad O. C.* 115) proposed εἰ δὲ τῶνδ' ἐμοὶ.

379 γάρ.] Cf. v. 32, *note*.

380 ἔνθα μὴ.] Soph. is very fond of this ἔνθα μὴ with fut. indic.: *O. T.* 1412, ἐκρίψατ' ἔνθα μήποτ' εἰσόψεσθ' ἔτι: *Ai.* 659, γαλας ὀρύξας ἔνθα μή τις ὄψεται: *El.* 436, κρύψον νιν ἔνθα

μήποτε...πρῶσεισι.

381 ζῶσα.] *Spending your days* in a rayless dungeon—ζῶσα, ironically, of a bios οὐ βιώσιμος: cf. Soph. *Ant.* 308, οὐχ ὑμῖν Αἰθῆς μόνος ἀρκέσει, πρὶν ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριον.

383 καὶ με.] Brunck κάμει. The enclitic με is sometimes found in a position of apparent emphasis, but in such cases the true emphasis does not rest on the notion of the first person: e.g. Soph. *O. C.* 767, τί ταῦτα πειρᾷ καὶ με (Hermann, κάμει) δεῦτερον θέλεις | ἐλεῖν; the emphasis is really upon δεῦτερον: and so here, the true emphasis is upon ὕστερον, not upon με. Cf. also v. 777: καὶ μ', ἐπεὶ τῆσδε χθονὸς | ἐξῆλθεν, οὐκέτ' εἶδεν: v. 597, καὶ σ' ἔγωγε δέσποτιν...νέμω. Cf. 1182, 1187, 1213.

385 καὶ βεβούλευνται.] 'Have they really determined?' Cf. v. 314, *note*.

## ΧΡΥΣΟΘΕΜΙΣ

μάλισθ' ὅταν περ οἴκαδ' Αἴγισθος μόλη.

## ΗΛΕΚΤΡΑ

ἀλλ' ἐξίκοιτο τοῦδέ γ' οὔνεκ' ἐν τάχει.

## ΧΡΥΣΟΘΕΜΙΣ

τίν', ὦ τάλαινα, τόνδ' ἐπὶ ἤρασω λόγον;

## ΗΛΕΚΤΡΑ

ἐλθεῖν ἐκείνον, εἴ τι τῶνδε δρᾶν νοεῖ.

## ΧΡΥΣΟΘΕΜΙΣ

ὅπως πάθης τί χρῆμα; ποῦ ποτ' εἰ φρενῶν;

390

## ΗΛΕΚΤΡΑ

ὅπως ἀφ' ὑμῶν ὡς προσώτατ' ἐκφύγω.

## ΧΡΥΣΟΘΕΜΙΣ

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις;

## ΗΛΕΚΤΡΑ

καλὸς γὰρ οὐμός βίωτος ὥστε θαυμάσαι.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

387 ἀλλ' ἐξίκοιτο.] 'Well then.' For this ἀλλά in wishes, cf. *O. C.* 42, ΞΕ. τὰς πάνθ' ὀρώσας Εὐμενίδας γ' ἐνθάδ' ἂν | εἴποι λέως νῦν... ΟΙ. ἀλλ' ἔλεω μὲν τὸν ἰκέτην δεξαίατο. Cf. v. 1102.

τοῦδέ γ' οὔνεκ'.] Cf. *O. C.* v. 21. ΟΙ. κάθιζέ νῦν με καὶ φύλασσε τὸν τυφλόν. ANT. χρόνου μὲν οὔνεκ' οὐ μαθεῖν με δεῖ τόδε, 'if *practise* can teach, I have scarcely to learn that.' Cf. v. 787.

390 ποῦ φρενῶν.] Cf. v. 404: *O. C.* 170, ποῖ τις φροντίδος ἔλθῃ; *Ant.* 42, ποῦ γνώμης ποτ' εἰ; *Aesch. Eum.* 289, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν. *Madv. Synl.* § 51 d.

391 ὑμῶν.] In her anger, Electra classes Chrysothemis with Aegisthus and Clytaemnestra. At v. 949, in a calmer mood, she refers to herself and Chrysothemis as ἡμῖν.

392 βίου τοῦ παρόντος.] 'That life which you still have,' though you have nothing else; cf. v. 354 (Electra says), οὐ ζῶ; κακῶς μὲν οἶδ', ἐπαρκούντως δ' ἐμοί. Bίον is opposed to the idea of ἐκφύγω—escape by death.

393 ὥστε θαυμάσαι.] One would rather have expected θαυμασθῆναι: but cf. *Thuc.* I. 138, μάλλον ἐτέρου ἀξιος θαυμάσαι: *Plat. Phaedo* p. 62 B, λόγος...οὐ ῥάδιος διδῆεν.

## ΗΛΕΚΤΡΑ

μή μ' ἐκδίδασκέ) τοῖς φίλοις εἶναι κακὴν.

395

## ΧΡΤΣΟΘΕΜΙΣ †

ἀλλ' οὐ διδάσκω τοῖς κρατοῦσι δ' εἰκαθεῖν.

## ΗΛΕΚΤΡΑ

σὺ ταῦτα θώπευ'. οὐκ ἐμούς τρόπους λέγεις.

## ΧΡΤΣΟΘΕΜΙΣ

καλόν γε μέντοι μή 'ξ ἀβουλίας πεσεῖν.

## ΗΛΕΚΤΡΑ

πεσούμεθ', εἰ χρῆ, πατρὶ τιμωρούμενοι.

## ΧΡΤΣΟΘΕΜΙΣ

πατὴρ δὲ τούτων, οἶδα, συγγνώμην ἔχει.

400

## ΗΛΕΚΤΡΑ

ταῦτ' ἐστὶ τᾶπη πρὸς κακῶν ἐπαινέσαι.

## ΧΡΤΣΟΘΕΜΙΣ

σὺ δ' οὐχὶ πείσει καὶ συναϊμέσεις ἐμοί;

396 εἰκαθεῖν.] The forms ἀλκαθεῖν, ἀμναθεῖν, δικαθεῖν, εἰκαθεῖν, εἰργαθεῖν, σχεθεῖν, are probably aorists. The uncontracted forms σχεθέειν, *Il.* XXIII. 466, ἀνασχεθέειν, *Od.* V. 320, point to this (*Paley ad Aesch. P. V.* 16). In *Ar. Nub.* 1481, καί μοι γενοῦ ξύμβουλος εἶτ' αὐτοῦς γραφήν | δεικάθω γραψάμενος, δικακάθω is the regular aorist conjunctive of deliberating: cf. *Eur. Hec.* 1056, πᾶ βῶ πᾶ σῶ πᾶ κέλω; Again, in *Aesch. Cho.* 815, Περσέως... καρδίαν σχεθῶν, σχεθῶν is not a present participle, as Blomfield asserted, but a strictly aorist participle, 'having taken the heart of Perseus,'—nerved himself for the effort. Donaldson (*N. Crat.* § 382) states but does not support the other view.

399 τιμωρούμενοι.] The mascu-

line participle may be used:—1. in the plural, by a woman speaking of herself: e.g. *Eur. Hec.* 515 (*Hecuba* says), οὐκ ἀρ' ὡς θανουμένους | μετῆλθες ἡμᾶς. 2. In the singular, by the κορυφαῖος of a female chorus: *Eur. Hipp.* 1103 (χορὸς Τροίσηνίων γυναικῶν), ξύβουσιν δέ τι' ἐλπίδι κεύθων | λείπομαι ἐν τε τύχαις θνατῶν καὶ ἐν ἐργασίαις λεύσσω, κ.τ.λ. Here the speaker considers herself not in her special character of a Τροίσηνία γυνή, but merely as the representative observer of human affairs. Thus κεύθω λείπων is in fact little more than κεύθει τις λείπων.

401 τᾶπη.] Cf. *Aesch. Theb.* 713, ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμῆ θεός. ΕΤ. οὐκ ἀνδρ' ὀπλίτην τοῦτο χρῆ στέργειν ἔπος.

## ΗΛΕΚΤΡΑ

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἶην κενή.

## ΧΡΥΣΟΘΕΜΙΣ

<sup>ψδ</sup>χωρήσομαι τὰρ' οἵπερ ἐστάλην ὁδοῦ.

## ΗΛΕΚΤΡΑ

<sup>ωπειν</sup>ποιὶ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα;

405

## ΧΡΥΣΟΘΕΜΙΣ

μήτηρ με πέμπει πατρὶ τυμβεύσαι χοάς.

## ΗΛΕΚΤΡΑ

... πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν;

## ΧΡΥΣΟΘΕΜΙΣ

... ὄν ἔκταν' αὐτή. τοῦτο γὰρ λέξαι θέλεις.

## ΗΛΕΚΤΡΑ

<sup>ωπειν</sup>ἐκ<sup>ψδ</sup> τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρρεσεν;

## ΧΡΥΣΟΘΕΜΙΣ

ἐκ δειμάτων τινυ νυκτέρου, δοκεῖν ἐμοί.

410

403 <sup>ξεν</sup>μή πω.] 'May it be long before...' Eur. *Hec.* 1277, ΠΟΛΥΜ. κτενεί νιν ἢ τοῦδ' ἀλοχος, οἰκουρὸς πικρά. ΕΚ. μή πω μανείη Τυνδαρίς τοσόνδε παῖς: Eur. *Med.* 365, ἀλλ' οὔτι ταύτη ταῦτα· μή δοκεῖτέ πω: *H.* XII. 270, ἀλλ' οὔπω πάντες ὁμοιοὶ | ἀνέρες ἐν πολέμῳ.

404 ὁδοῦ.] Partitive genitive: cf. v. 390, *note*.

405 ἔμπυρα.] 'Offerings,' generally—the ἐντάφια of v. 326, the χοάς of v. 440. So Schol. τὰδ' ἔμπυρα ταύτας τὰς σπονδάς: and Triclinius *ap.* Ellendt (*Lex.* s. v.), καταχρηστικῶς δὲ εἶπε τὰ ἔμπυρα: 'he has used ἔμπυρα not in its proper sense.' Cf. Eur. *Or.* 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἀφες γάλακτος οἰνωπὸν τ' ἄχνην. Brunck follows Suidas: ἔμπυρα τὰ καιόμενα (= cremanda) ἱερεῖα. 'Nempe Chrysothemim sequebantur famuli omnia ad sacrifi-

cium necessaria ferentes et inter alia victimas.' But see v. 324, where the Chorus announces the approach of Chrysothemis:—ὄρω | τὴν σὴν δμαιοῖν... ἐντάφια χεροῖν | φέρουσαν. If Chrysothemis had been followed by a train of slaves bearing victims for sacrifice, would the Chorus have failed to note the fact? See also v. 431, τούτων μὲν ὦν ἔχεις χεροῖν | τύμβῳ προσάψης μηδέν.

408 ὄν.] Not ὄν γε: for Chrysothemis is merely finishing Electra's sentence by supplying the words which she supposes Electra to have left unspoken.

409 τῷ τοῦτ' ἤρρεσεν.] Elmsley wished to read τῷ τόδ'. But cf. v. 376, *note*.

410 δοκεῖν ἐμοί.] Cf. *O. T.* 82, ἀλλ', εἰκάσαι μὲν, ἡδύς: *O. C.* 151, δυσάλων μακράων τ' ἐπεικάσαι. Cf. v. 872.

ΗΛΕΚΤΡΑ<sup>at 11a</sup>

ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν.

## ΧΡΥΣΟΘΕΜΙΣ

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι;

## ΗΛΕΚΤΡΑ

εἴ μοι λέγοις τὴν ὄψιν, εἵποιμ' ἂν τότε.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' οὐ κάτοιδα πλὴν ἐπὶ σμικρὸν φράσαι.

## ΗΛΕΚΤΡΑ

λέγ' ἀλλὰ τοῦτο. <sup>of 12c</sup>πολλά τοι σμικροὶ λόγοι  
ἔσφηλαν ἤδη καὶ κατάρθωσαν βροτούς.

415

## ΧΡΥΣΟΘΕΜΙΣ

λόγος τις αὐτὴν ἐστὶν εἰσιδεῖν πατρός

411 θεοὶ πατρώοι.] The gods of a family: θεοὶ ἐγγενεῖς, the gods of a race in a larger sense. See v. 428, note. Cf. Aesch. *Theb.* 578, πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς: Soph. *Anti.* 199, ὅς γ' ἦν πατρ. καὶ θεοὺς τοὺς ἐγγ., κ.τ.λ. An ancient Attic title of Apollo was πατρώος, — (no doubt with allusion to his being the father of Ion), — as presiding god of the Ionic septa: cf. Dem. *Eubul.* 1319, εἶτα φράτορες, εἴτ' Ἀπόλλωνος πατρώου καὶ Διὸς Ἐρκείου γεννηῆται (members of the same γένος, united by a common ritual). The worship of Ἀπόλλων πατρώος, originally restricted to the Eupatridae, was first extended to the people in general under the timocracy of Solon. (Müller, *Dor.* bk. II. ch. v. § 15.)

ἀλλὰ νῦν.] Cf. v. 337, note.

414 ἐπὶ σμικρὸν.] So ἐπὶ βραχύ, ἐπὶ μέγα (e. g. δυνάμειος, Thuc.), ἐπὶ πολὺ, ἐπὶ πλεόν, ἐπὶ πλείστον, ἐπὶ μακρόν, etc. Herod. has even ἐπὶ μάλλον, I. 94, and ἐπὶ διηκόσια, I. 193.

415 ἀλλά.] Cf. v. 337, note.

σμικροί.] 'Slight,' in the sense of βραχεῖς. Cf. *O. C.* 441, οἱ δ' ἐπωφελεῖν... | οὐκ ἠθέλησαν, ἀλλ' ἔπους σμικροῦ χάριν φυγὰς σφιν... ἤλωμην for want of a few slight words said on my behalf.

417 λόγος τις, κ.τ.λ.] The contrast between the oracles in the *Choe-phoroe* and in the *Electra* has already been noticed (v. 36, note). The contrast between the dreams is not less significant. In the *Choe-phoroe* (vv. 516—541) Clytaemnestra dreams that she has given birth to a serpent, and that the creature which she has nursed buries its fangs in the breast which is giving it suck. The very dream is an argument *ad misericordiam* in Clytaemnestra's favour; and Orestes himself accepts the invidious character which it assigns to him: — ἐκδρακοντωθεῖς δ' ἐγὼ | κτείνω νῦν. Here, there is nothing in the tenor of the dream which can excite sympathy with her to whom it came. It presents merely a calm picture of renewed luxuriance from the stock which the usurper of the soil had striven to extirpate—the spread of a

τοῦ σοῦ τε κάμου δευτέραν ὀμιλίαν  
 ἐλθόντος ἐς φῶς· εἶτα τόνδ' ἐφέστιον  
 πῆξαι λαβόντα σκῆπτρον οὐφόρει ποτὲ 420  
 αὐτὸς, ταῦν δ' Αἴγισθος· ἐκ δὲ τοῦδ' ἄνω  
 βλαστεῖν βρῦοντὰ θαλλόν, ᾧ κατάσκιον  
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.  
 τοιαῦτα τοῦ παρόντος, ἦνίχ' Ἥλιω  
 δείκνυσι τοῦναρ, ἐκλυοῦ ἐξηγομένον. 425

beneficent and overshadowing growth from the tree which men believed to have withered.

418 ὀμιλίαν.] Cf. Eur. *Alc.* 609, ἀνδρῶν Φεραίων εὐμενῆς παρουσία = ἄνδρες Φεραῖοι εὐμενῶς παρόντες.

422 φ...γενέσθαι.] Cf. Herod. vi. 117, ἀνδρα οἱ δοκέειν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν: Thuc. i. 91, ἔφασαν, ὅσα μετ' ἐκέλευον βουλευέσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι: II. 101, λέγεται δὲ καὶ Ἀλκμαίῳ, ὅτε δὴ ἀλάσθαι αὐτόν, τὸν Ἀπόλλω χρῆσαι. Corn. Nep. *Them.* 7, *Illorum urbem ut propugnaculum oppositum esse barbaris, apud quam bis classes regias fecisse naufragium.*

424 τοῦ παρόντος.] Dindorf reads *του*. But the rhythm of the verse is strongly in favour of *τοῦ*. And why not 'the man who was by,' as much as 'a man who was by'? The only difference is, that *τοῦ παρόντος* implies that there was but *one* person present. Now probably Clytaemnestra did not intend that anyone should be present: she was overheard by accident. *τοῦ* seems therefore to suit the sense at least as well as *του*: and it certainly suits the metrical emphasis much better. Cf. v. 924, *XP. τοῦ τὰδ' ηκουσας βροτῶν; Ἥλ. τοῦ πλησίον παρόντος ἦνίχ' ὄλλυτο.*

Ἥλιω.] Cf. Eur. *I. T.* 43, ἃ καὶ δ' ἡκει νύξ φέρουσα φάσματα | λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἐστ' ἄκος. This custom clearly rests on an identification of Helios with Apollo, the banisher of *μάσματα* and *δέσματα*. But such identification was by no

means constant or universal. In Aeschylus, especially, it is curious to observe how it wavers. Thus in Aesch. *Suppl.* 204, Helios and Apollo are expressly distinguished:—*ΧΟ. καλούμεν αὐγὰς ἡλίου σωτηρίους. ΔΑ. ἀγνόν τ' Ἀπόλλω, φυγάδ' ἀπ' οὐρανοῦ θεόν.* But in Aesch. *Cho.* 970, they are expressly identified:—*ὁ πάντ' ἐποπτεύων τὰδε | Ἥλιος...ὡς ἂν παρῆ μοι μάρτυς ἐν δίκῃ ποτέ,* says Orestes. Apollo does not appear to have been regularly and distinctly identified with the Sun until the old mythology had begun to pale before rationalism. The Ionic school by degrees identified the deities of the popular creed, partly with material powers and objects, partly with the attributes of the universal mind. Cf. Eur. *frag. Phaeth.* (addressing Helios), Ἀπόλλω δ' ἐν βροτοῖς σ' ὀρθῶς καλεῖ | ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων—the *secret* names of deities—as if Apollo were an *exoteric* name for the Sun. (Cf. Müller, *Dor.* bk. II. ch. v. §. 7.) At Athens, at Corinth, at Taenarum, and in the island of Calauria, the cultus of Helios was distinct from the cultus of Apollo. Two recorded instances shew how readily—how instinctively—the connexion presented itself to *βάρβαροι*,—the instance of the Egyptian priests, who identified their Horus (sun) with Apollo (Herod. II. 144),—and that of the Persian Magi, who, as sun-worshippers, interceded for *Delos* (Herod. VI. 97).



πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι  
πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν  
ἐμοὶ πιθέσθαι μηδ' ἀβουλίᾳ πεσεῖν  
εἰ γὰρ μ' ἀπόσει, σὺν κἀκῶ μέτει πάλιν.

430

## ΗΛΕΚΤΡΑ

ἀλλ', ὦ φίλη, τούτων μὲν ὧν ἔχεις χεροῖν  
τύμβῳ προσάψῃς μηδέν· οὐ γὰρ σοι θέμις  
οὐδ' ὄσιον ἐχθρᾶς ἀπὸ γυναικὸς ἰστάναι  
κτερίσματ' οὐδὲ λούτρα προσφέρειν πατρί·  
ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκαφεῖ κόνει

435

428 πρὸς νυν, κ.τ.λ.] Hermann would make Electra's speech to begin here, and therefore understands μηδ' ἀβουλίᾳ πεσεῖν, v. 429, 'do not suffer yourself to vacillate.' But, 1. ἀβουλίᾳ can mean only injudiciousness: it cannot mean *indecision*, as he assumes. 2. He quotes *Trach.* 592, οἴποτ' αἰσχύνῃ πεσεῖ, to prove that ἀβουλίᾳ may = εἰς ἀβουλίαν. But αἰσχύνῃ πεσεῖν is not 'to fall into disgrace,' but 'to fall *with* disgrace—ignominiously.' Here ἀβουλίᾳ is the dat. of the means or cause, 'by' or 'for' your folly: cf. v. 549, *note*.

θεῶν τῶν ἐγγενῶν.] Cf. v. 411, *note*. It is characteristic that Chrysothemis does not invoke the 'gods of her father's house,' as Electra does (v. 411), but prefers the more general term, 'gods of the race.' She instinctively avoids the use of a term involving an allusion to Agamemnon.

430 μέτει πάλιν.] *i. e.* come back to me for counsel, with a tale of sorrow.

431 ὦ φίλη.] Since Electra's angry repulse of her sister's overtures (v. 403, μή πω νοῦ τοσόνδ' εἴην κενή), two new feelings have arisen in her mind—joy at the import of the dream—horror at the thought of the impious offerings. Full of agitating hopes, full of anxiety to prevent the

impending profanation, she is too eager to think of anything but arresting the mission of Chrysothemis. Anger and scorn are forgotten—affectionate earnestness takes their place.

432 οὐ θέμις οὐδ' ὄσιον.] *Ius fasque vetant.* οὐ θέμις = οὐ νόμιμον, contrary to positive usage: cf. *Il.* II. 779, ἄτε ξείνοις θέμις ἐστί (παρὰθεῖναι): *Od.* XIV. 130, ἦ θέμις ἐστί γυναικὸς.

433 ἀπὸ γυναικὸς ἰστάναι.] Schneidewin alone reads ἰστάναι κτερίσματ' ἀπὸ γυναικὸς, without remark. But for ἀπὸ meaning 'on the part of,' cf. *Herod.* II. 54, ζήτησιν μεγάλην ἀπὸ σφέων γενέσθαι: *Thuc.* I. 17, ἐπράχθη τ' ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον.

435 ἀλλ' ἢ πνοαῖσιν.] 'No—to the winds with them! or bury them in the deep-dug soil, in a place whence no vestige of these things shall visit our dead father's sleep.' δός is to be supplied from κρύψον for πνοαῖς: see v. 72, *note*. Cf. *Eur. Bacch.* 350, στέμματ' ἀνέμοις καὶ θυέλλαισι μέθεσ: *Troad.* 419, 'Ἀργεῖ' ὄνειδη καὶ Φρυγῶν ἐπαινέσεις | ἀνέμοις φέρεσθαι παραδίδομ': *Virg. Aen.* XI. 795, *voti Phoebus succedere partem Mente dedit; partem volucres dispersit in auras: ... inque notos vocem vertere procellae.*—It is strange that Schneidewin should prefer πνοαῖσιν.

κρύψον νιν, ἔνθα μήποτ' εἰς εὐνήν πατρὸς  
τούτων πρόσεισι μηδέν· ἀλλ' ὅταν θάνῃ  
κειμηλί<sup>αυτῆς</sup> αὐτῇ ταῦτα σωζέσθω κάτω.

ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνή  
πασῶν ἔβλασσε, τάσδε δυσμενεῖς χοῶς<sup>ἤ</sup>  
οὐκ ἂν ποθ', ὅν γ' ἔκτεινε, τῶδ' ἐπέστεφε.

440

σκέψαι γὰρ εἴ σοι προσφιλῶς αὐτῇ δοκεῖ<sup>δατ</sup>  
γέρα τὰδ' οὖν τάφοισι δέξασθαι νέκυς,  
ἰφ' ἧς θανῶν ἄτιμος, ὥστ'ε δυσμενῆς,  
ἐμασχαλίσθη κατὰ λουτροῖσιν κάρᾳ

445

436 ἔνθα μῆ.] Cf. v. 380, *note*.

εὐνήν.] Cf. v. 896. The term εὐνή has a special appropriateness in reference to the grave of the injured husband.

438 σωζέσθω.] Brunck and Hermann σωζέσθων. Cf. Pors. *ad Hec.* 1141:—'Quantum equidem iudicare possum, veteres Attici hanc licentiam, si scilicet licentia appellanda est, ut plurale verbum neutri plurali subicerent, nunquam usurpabant nisi ubi de *animantibus* ageretur.' To this Hermann objects:—'debebat ita dici, ita eos id facere, cum in mente habeant nomen quod non sit generis neutris: e. g. χοῶ here. If Porson's rule is too narrow, Hermann's is manifestly too vague. Jelf (*Gram.* § 315) states the case satisfactorily. A plural verb follows a neuter plural, 1. Ubi de animantibus agitur: 2. When the idea of *plurality* is prominent: e. g. Xen. *Anab.* 1. 7. 17, φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἔχνη πολλὰ: Thuc. v. 26, ἀμφοτέροις δὲ ἀμαρτήματα ἐγένοντο. On neither of these grounds can σωζέσθων be preferred to σωζέσθω.

439 ἀρχήν.] 'To begin with,' i. e. 'at all,' in this sense always in *negative* sentences. Soph. *Ant.* 92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τάμηχανα, *quae fieri nequeant*, omnino non *expetere decet*.

ἂν...ἂν.] Cf. v. 333, *note*.

τλημονεστάτη.] Cf. v. 275, *note*.

441 ὅν γε...τῶδε.] For ὅδε in

stead of the emphatic οὗτος in the apodosis, cf. Soph. *Ant.* 460, ὅστις γὰρ ἐν πολλοῖσιν ὡς ἐγὼ κακοῖς | ἤ, πῶς ὀδ' οὐχὶ κατθανὼν κέρδος φέρει; *ib.* 662, ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλῦειν: so *Ai.* 1059.—Cf. v. 293.

442 αὐτῇ] goes immediately with προσφιλῶς, but belongs also to δέξασθαι. Cf. Eur. *Hec.* 523, δέξαι χοῶς μοι τάσδε: *Il.* 11. 186, δέξατό οἱ σκῆπτρον: Aesch. *Cho.* 760, Ὀρέστην ἐξεδεξάμην πατρί.

443 δέξασθαι.] For aor. infin. (*without* ἂν) in *future* sense, cf. Aesch. *Theb.* 423, Διὸς τε γὰρ θέλοντος ἐκπέρσειν πόλιν | καὶ μὴ θελοντός φησιν, οὐδὲ τὴν Διὸς | βολῆν πέδω σκήψασαν ἐμποδῶν σχεθεῖν: Aesch. *P.* V. 886, βᾶξις ἦλθεν...ὠθεῖν...κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν | κεραυνόν: Soph. *Ai.* 1082, ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.

444 ὥστε]= ὥσπερ: cf. *Ant.* 1020, πάντες ὥστε τοξόται | τοξέυετ'. Ellendt quotes 14 instances in Soph. Rare in Aesch.: but *P. V.* 460, ὥστ' ἀήσυροι | μύρμηκες. Pindar, *O. x.* 102, has ὥτε (Doric for ὥστε)= ὥσπερ.

445 ἐμασχαλίσθη.] This was probably in the nature of an ἀφοσίωσις—an offering to the gods infernal of the ἀπαρχή of the victim—analogous to the consecration of a person to Hades by cutting off a lock of hair, Eur. *Alc.* 75. Another view regards the act as intended to deprive

κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς  
 λυτήρι<sup>λυτήριον</sup> αὐτῇ ταῦτα τοῦ φόνου φέρεται;  
 οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθες· σὺ δὲ <sup>μεθιπαι</sup>  
 τεμούσα κρατὸς βοστρύχων ἀκρας φόβας  
 κάμου ταλαίγης, σμικρὰ μὲν τὰδ', ἀλλ' ὅμως  
 ἄχω, δὲ αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα

450

the victim of power to haunt his murderers, just as in England suicides used to be interred with a stake through the body, 'to lay the ghost.' See Paley *ad* Aesch. *Cho.* 431.

κάπῃ λουτροῖσιν.] 'And, for ablution, she wiped off the blood-stains on his head.' ἐπὶ λουτροῖς = ἐπὶ καθάρσει τοῦ φόνου. By this act, meaning 'his blood be upon his own head,' the murderess washes her hands of the guilt. Cf. *Od.* XIX. 92, μέγα ἔργον, ὃ σὴ κεφαλῇ ἀναμάξεις, 'a great deed, whereof thou wilt take the stain on thine own head' (*i. e.* be answerable for it). *Her.* I. 155, τὰ πρότερον ἐγὼ τε ἐπρηξα καὶ ἐγὼ κεφαλῇ ἀναμάξας φέρω: 'the former things were of my doing, and it is I who bear the stain on my head.' The change of subject in ἐξέμαξε is harsh. But there is an objection to making νέκυσ the subject of the verb, in the sense 'he received the stains on his head;' viz. that for this we should require the middle ἐξεμάξατο. Cf. *Alciph.* *Ep.* III. 64, ὃ δὲ παῖς ἐς τὸ ἀκριβέστατον ἐξεμάξατο τὸν διδάσκαλον, 'took the exact impress of his master.' The active ἀναμάσσειν, indeed, has this sense; but this is due to the preposition ἀνά.

κάρα.] Monk, κάρα. Herm. observes that Eustathius certainly read κάρα:—καὶ ἔστιν εἰρεῖν τοιαύτην ἐνομοίαν καὶ παρὰ Σοφοκλεῖ, ἐνθα φαίνεται αἰς πεφονευμένων κεφαλαῖς ἐναπομάττεσθαι τὸ ἐν τοῖς ξίφεσιν αἷμα.

446 ἄρα μὴ...] Can you think? Cf. *Soph. Ant.* 632, where ἄρα μὴ expresses Kreon's dignified surprise at the abrupt entrance of his enraged son:—ὦ παῖ, τελελειαν ψῆφον ἄρα μὴ

κλύων | τῆς μελλονύμφου πατρὶ λυσσαίνων πάρει;

448 σὺ δέ.] For this σὺ δέ in remonstrance, Schneidewin well compares Aesch. *Ag.* 1027, εἰ δ' ἀξυνήμων οὐσα μὴ δέχει λόγον, | σὺ δ' ἀντιφωνῆς φράζε καρβάνῳ χειρῖ.

449 ἀκρας φόβας.] For a recent death, the mourner's head was shaved: for an offering to the long-dead, a single lock was cut off. This is the point of Eur. *Or.* 128 (*Electra* taunting Helen, who ought to have cut off her hair for her mother's death), —ἴδετε παρ' ἔκρας ὡς ἀπέθρισεν τρίχας | σώζουσα κάλλος· ἔστι δ' ἡ πάλαι γυνή.

451 ἀλιπαρῇ τρίχα.] 'This neglected hair.' Schol. τὸ δὲ ἀλιπαρῇ ἀντὶ τοῦ ἀύχμηράν. The most natural sense for ἀλιπαρῆς appears to be, 'that about which no pains have been taken.' It is difficult to believe that ἀλιπαρῆς θρίξ could mean, 'hair unfit to be offered by a suppliant,' as Hermann takes it. Brunck reads, τήνδε λιπαρῇ (*i. e.* ἕκετω) τρίχα, —a strange phrase. Donaldson (*N. Crat.* § 456) connected λιπαρεῖν with λάω, λιλαῖσθαι, λίσσομαι, λίπτω, λελιμμένοις, λιμός. Curtius (*Griech. Etym.* p. 240 § 339) favours the older view which connects λιπαρῆς, λιπαρεῖν (in spite of quantity) with λίπα, λιπαρός, through the notion of 'sticky' ('klebrig'): and compares Sansk. *lip*, *lipr-ā-mi*, to smear, anoint.—Mr Paley believes that vv. 451, 452 have been interpolated by a grammarian who did not understand the elliptical formula ἀλλ' ὅμως: and remarks that the passage reads well without them, if we change αἰτοῦ δὲ τοῦ αἰτοῦ τε, *i. e.* αἰτοῦ μολεῖν τε αὐτόν, καί, etc.

καὶ ζῶμα τοῦμὸν οὐ χλιδαῖς ἡσκημένον.  
 αὐτοῦ δὲ <sup>adorn.</sup> προσπίπτουσα γῆθεν εὐμενῆ  
 ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν,  
 καὶ παιδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς  
 ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδι,  
 ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέρας  
 χερσὶ στέφωμεν ἢ ταυῖν δωρούμεθα.  
 οἶμαι μὲν οὖν, οἶμαί τι κάκείνω μέλον ἢ γ.  
 πέμψαι τὰδ' αὐτῇ δυσπρόσοπτ' ὄνειράτα.  
 ὅμως δ', ἀδελφῆ, σοί θ' ὑπούργησον τάδε  
 ἐμοί τ' ἀρωγὰ, τῷ τε φιλτάτῳ βροτῶν  
 πάντων, ἐν Αἰδου κειμένῳ κοινῷ πατρί.

455

460

## ΧΟΡΟΣ

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δὲ,  
 εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

## ΧΡΥΣΟΘΕΜΙΣ

δράσω· τὸ γὰρ δίκαιον οὐκ ἔχει λόγον  
 δυοῖν ἐρίζειν, ἀλλ' ἐπισπεύδειν τὸ δρᾶν.

452 οὐ χλιδαῖς ἡσκημένον.] The strong word χλιδαῖς seems to hint a reproof of the gayer apparel which Chrysothemis wore, forgetful of the dead (v. 342).

455 ἐξ ὑπερτέρας χερὸς.] Cf. ἐκ τοῦ προφανοῦς, openly: ἐξ ἀπροσδοκῆτου, unexpectedly: ἐκ χειρὸς, *cominus*, Xen. *Anab.* III. 31. 15: ἐκ ποδὸς ἔπεσθαι, to follow *hard-a-foot*, close behind, Polyb. III. 68. 1.

456 αὐτοῦ.] Ἀγαμέμνονος, opposed to παῖδα.

459 μὲν οὖν.] The particles have here their *separate* force not their *compound* force of 'nay, rather.' 'Now (οὖν) I think (οἶμαι μὲν) that he has helped us of his own accord already; but still (ὅμως δὲ v. 461) go and pray for his help.'

κάκείνω.] Agamemnon *too*. He, as well as his friends on earth, takes an interest in the cause.

μέλον.] Sc. ἦν.

461 ὅμως δέ.] But (*though* I have

no doubt that the agency of the dead is already at work for us) *still* you had better make sure of it by praying to him.

466 τὸ γὰρ δίκαιον.] 'It is senseless' (οὐκ ἔχει λόγον) 'for twain to wrangle about duty, instead of forwarding its accomplishment.' For ἐρίζειν οὐκ ἔχει λόγον, instead of τὸ ἐρίζειν οὐκ ἔχει λόγον, see Eur. *Tro.* 470, ὅμως δ' ἔχει τι σχῆμα κικλήσκων θεοῦ. And so Schol. οὐκ ἔχει λόγον τὸ φιλονεικεῖν. Schneidewin, τὸ δίκαιον οὐκ ἔχει λόγον, 'Duty affords no ground—countenances no reason—for two people quarrelling.' A scholium notices this version as an alternative: ἢ τὸ οὐκ ἔχει λόγον ἀντὶ τοῦ· οὐ παρέχει πρόφασιν. But ἔχειν λόγον usually has one of two meanings: 1. to be right or reasonable: 2. to take account of: e. g. Eur. *Al.* 51, ἔχω λόγον δὴ καὶ προθυμῶν σέθεν.

467 δυοῖν.] For the dative de-

πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ  
 συγῆ παρ' ὑμῶν πρὸς θεῶν ἔστω, φίλαι·  
 ὡς εἰ τὰδ' ἢ τεκούσα πεύσεται, πικρὰν  
 δοκῶ με πείραν τήνδε τολμήσειν ἔτι.

470

## ΧΟΡΟΣ

## στροφή.

εἰ μὴ ἴγῶ παραφρῶν μάντις ἔφυν καὶ γνώμας

pending on the notion of suitable-ness in ἔχει λόγον, cf. Eur. *Ion*, 1316, τοῖσι δ' ἐνδίκοις | ἱερὰ καθίζειν, ὅστις ἡδικεῖτ', ἐχρῆν.

467 πικρὰν.] 'To my cost.' Cf. Eur. *Bacch.* 357, (θπως) θάνη, πικρὰν βάκχευσω ἐν Θήβαις ἰδῶν: Eur. *I. A.* 1315, ὦ δυστάλαιν' ἐγὼ, πικρὰν, | πικρὰν ἰδοῦσα δυσελέναν.

471 ἔτι.] For this ἔτι in forebodings or menaces, see Aesch. *Eum.* 812, ὑμεῖς δ' ἔτ' ἀλλόφυλον ἐλθοῦσαι χθόνα | γῆς τῆσδ' ἐραστήσεσθε· προὔν-νέπω τάδε: where the texts give ἐς. The emendation is, I believe, due to Mr Shilleto.

472—515. στάσιμον πρῶτον. Arist. (*Poet.* XII. 23) considers the choric element (τὸ χορικόν) of tragedy under two heads: 1. What was sung in full chorus (κοινὰ πάντων), viz. the *πάροδος* and the *στάσιμα*: 2. What was given by the coryphaeus or by divisions of the chorus (*ἴδια*): viz. the part taken in the dialogue on the stage (τὰ ἀπὸ σκηνῆς); and the *κομμοί* or the dirges sung in parts between an actor and the leader or a section of the chorus. The *parode* or entrance-chant is *πρῶτη λέξις ὄλου χοροῦ*: the *stasimon*, μέλος χοροῦ τὸ ἀνευ ἀναπαύστον καὶ τροχαίου. The term *στάσιμον* involves two notions,—that of the chorus *in position* at the thymele: and that of an ode *unbroken* by dialogue or anapaests.

472—515. *Chor.* If I can read omens, the retribution foreshadowed in Clytaemnestra's dream will soon arrive. The spirit of the murdered man is on the watch, in alliance with

that household curse which instigated and will avenge the murder. Nor will one life suffice: the false wife and her accomplice shall die together. Alas for the long history of bloodshed which the shedding of their blood must close!

472—487. Metres of the strophe:—

Vv. 472, 3. εἰ μὴ | γῶ παρὰφρῶν || μάντις ἔφυν | καὶ γνώμας, spondee, choriambus: choriambus, molossus.

V. 474. Choriambus, iambus.

V. 475. εἰσῶν, κ. τ. λ., trochaic tripod.

V. 476. Δίκα, κ. τ. λ., iambic trimeter.

V. 477. μετῆσιν ὦ | τέκνον οὐ | μακροῦ | χρόνου, iambic penthemimer: iambic tripod.

V. 478. Iambic tripod.

V. 480. ἀδύπνῶν | κλυοῦσάν, choriambus, amphibrachys.

V. 481. Trochaic dimeter catal.

Vv. 482, 3. οὐ γὰρ | πῶτ' ἀ | μνα-  
 στεῖ γ | ὄφυσ' ἄς Ἑλλάνων ἀνάξ,  
 iambic dimeter, followed by molossus and cretic. The two latter form an 'ischiorrhogic' verse: see note at v. 152 on metre of v. 160.

Vv. 484, 5. οὐδ' ἄ | παλαῖ | ἄ, κ. τ. λ. the same—a bacchius (ὄς ἀμφᾶκ) replacing the molossus.

V. 486. ἄ | νῦν κατέπεφν | ἔν αι | σχί-  
 σταῖς | ἐν αἰκίαις, choriambus, iambus: spondee, epitritus (see note at v. 121 on metre of v. 123). The syllable *ā* before the choriambus is termed an *ἀνάκρουσις*, or 'back-stroke'—preparatory to the rhythm getting under

λεηπομένα σοφᾶς,  
εἶσιν ἂ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν κράτη· *χειρὶ hands*  
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.

Ἵπερτὲ μοι θράσος,  
ἀδυσπύου κλύουσαν  
ἀρτίως ὄνειράτω.

480

οὐ γάρ ποτ' ἀμναστέϊ γ' ὁ φύσας Ἑλλάνων ἀναξ,  
οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφακῆς γένυς,

weigh. (Note that in the antistrophe, v. 503, ὄς εὐ | κατὰσχῆσει corresponds to σχίσταϊς | ἐν αἰκίαις. The same licence is found in *O. T.* 1092 (δὲ ταῦτ' ἄρεστ εἶη, as compared with antistr. v. 1109, αἶς πλείστ' ἄ συμπαῖζει).

475 ἂ πρόμαντις Δίκα.] 'Justice, who has cast her shadow before,'—πρόμαντις, as having sent the warning dream—the omen of her triumphant advent. Cf. Aesch. *Cho.* 29, τορὸς δὲ φοῖτος (the spectral vision) ὀρθόθριξ, | δόμων ὄνειρόμαντις. μάντις, πρόμαντις usually denote the recipient of inspiration from a higher source: e.g. the Pythoness, Thuc. v. 16, τὴν πρόμαντιν τὴν ἐν Δελφοῖς ἐπητήωντο. On the other hand, the μάντις or πρόμαντις—the subject of the divine frenzy—stood nearer to the god than the mere χρησμοφῶδης: and μαντεύομαι may even be said of the inspiring god himself, e.g. Aesch. *Eum.* 686 (of Apollo), μαντεῖα δ' οὐκέθ' ἀγνὰ μαντεύσει μένον.

476 φερομένα.] *Reportants.*

χεροῖν.] Join χεροῖν κράτη: cf. v. 206, θανάτους αἰεὶς διδυμῶν χειροῖν: v. 38, χεῖρας ἐνδίκους σφαγᾶς. Schneidewin, 'carrying victory in her hands:' he compares *Il.* xi. 4, (Ἐριδα) πολέμοιο τέρας μετὰ χερσὶν ἔχουσαν. But—to waive the analogy of vv. 38, 206—could φερομένα χεροῖν mean 'carrying in her hands'? φέρειν is often used for φέρεσθαι, but it does not appear that φέρεσθαι was used for φέρειν.

477 μέτεισιν.] Cf. Aesch. *Eum.* 221, ἐγὼ δ', ἀγει γὰρ αἷμα μητρώου, δίκας | μέτειμι τόνδε φῶτα.

οὐ μακροῦ χρόνου.] A partitive genitive, as denoting the space of time within which an occurrence falls: *Madv. Synl.* § 66. Cf. v. 817.

480 κλύουσαν.] Accus. κατὰ σύνεσιν, as if ὑφέρπει me had preceded: cf. Aesch. *Pers.* 913, λέλυται γὰρ ἐμῶν γυῖων ῥάμη | τήνδ' ἡλικίαν ἐσιδόντ' ἀστῶν: Eur. *Med.* 810, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχοσαν, ὡς ἐγὼ, κακῶς.

485 οὐδ' ἂ παλαιά.] 'Nor un-mindful, under the rust of years, is the two-edged blade of brass that dealt the blow.' The very axe—φόνιος πέλεκυς, v. 99—with which the base blow was struck, nourishes a grudge against the masters who set it such a task, and broods sullenly in its forgotten hiding-place, ready at any moment to bear damning witness. To appreciate the full force of the words, it is necessary to remember an Athenian custom. In the court called τὸ ἐπὶ Πρυτανείῳ inanimate objects which had caused death were brought to a formal trial. The fatal piece of stone, or wood, or iron was arraigned, sentenced, and, according to Draconian law, cast beyond the boundaries (ὑπερορίζεσθαι) in the presence of the ἀρχων βασιλεὺς and the φυλοβασιλεῖς. To us, the personification of the spiteful axe might seem too grotesque for tragedy, and more in the quaint manner of a Ger-

ἄ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις. οὐδ

486

ἀντιστροφή. *Th* ←

ἤξει καὶ πολύπους καὶ πολύχειρ ἄ δεινοῖς  
κρυπτομένα λόχοις

490

χαλκόπους Ἐρινός.

ἄλεκτρον ἀνυμφα γὰρ ἐπέβα μαιφόνων  
γαμῶν ἀμιλλημαθ' οἰσιν οὐ θέμις.

πρὸ τῶνδ' ἐτοίμ' ἔχει *seems to me*

495

μήποτε, μήποθ' ἡμῖν

ἀφειγὲς πελάν τέρας

man fairy tale. To an Athenian audience it would suggest a solemn procedure in their law.

486 αἰκίαις.] The penult. of αἰκία is always long. According to analogy it should therefore be written αἰκεια; and so Porson, *Advers.* p. 209, wished to write it. As Eustathius (p. 1336, 58) mentions both forms, αἰκεια and αἰκία, Porson and Dawes inferred that he meant to distinguish αἰκεια, with the penultimate long, from αἰκία, with the penult. short. But there is no evidence either for αἰκεια or for αἰκία in classical writers, who use only αἰκία. May not Eustathius, then, have simply meant to distinguish αἰκεια, as a later orthography, from αἰκία, the received form? The Alexandrian grammarians, jealous of strict analogy, may well have exchanged the irregular though classical spelling, αἰκία, for αἰκεια—a purism of which Eustathius has preserved the hint. It is scarcely conceivable, as Ellendt supposes, that he can have believed αἰκεια and αἰκία to be etymologically distinct. (See Ellendt, *Lex.* s. v. αἰκία.)

489 πολύπους καὶ πολύχειρ.] 'With the tramp of many feet and armed with many swords,'—like a mighty and resistless host,—shall the vengeance come. πολύπους and πο-

λύχειρ, in their first intention, express the stormy onset which shall sweep all before it when the avenging power bursts from its ambuscade. But it is part of their less direct import that the vengeance is to be complex. A life for a life shall not be the canon here: murderer and murderess must both perish. This notion is brought out clearly by the γάρ in v. 492.

491 χαλκόπους.] *i. e.* ἀτυτος πόδα: cf. v. 1387, μετάρρομοι κακῶν πανουργημάτων ἀφυκτοὶ κύνες.

492 ἐπέβα, κ. τ. λ.] 'Have been formed between those who should never have been joined'—*intercesserunt*. Cf. *O. T.* 1300, τίς σε προσέβη μανία; Eur. *Andr.* 491, ἐτι σε, πότνια, μετατροπὰ τῶνδ' ἐπεισὼν ἔργων.

495 πρὸ τῶνδε.] πρὸ for ἀντί, meaning 'on account of,' is peculiar: though πρὸ for ἀντί, meaning 'instead of,' is common enough: *e.g.* *O. T.* 10, πρέπων ἔφυς | πρὸ τῶνδε φωνεῖν.

ἔχει με.] 'It possesses me, that...'  
*i. e.* 'I feel sure that...'. The conjecture πρὸ τῶνδ' ἔρωσ' μ' ἔχει is worthless. But the first μήποτε is doubtful.

496 μήποτε, κ. τ. λ.] 'That never, to our discomfiture (ἡμῶν dat. incommodi), never will this portent come harmless to the murderer and his accomplice.'

497 ἀφειγὲς.] Without causing them to complain of it—to rue it. Cf. μέμφεσθαι, used of strong

τοῖς δρώσι καὶ συνδρώσιν. ἢ τοι μαντεῖαι βροτῶν  
οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις,  
εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχῆσει.

500

ἐπώδός.

ὦ Πέλοπος ἄ πρόσθεν

504

πολύπυρος ἵππεια, *φω μαλ*

ὡς ἔμολες αἰανῆ

τᾶδε γὰρ.

εὔτε γὰρ ὁ ποντισθεῖς

\* Μυρτίλος ἐκοιμάθη, *εἰς τὸν ἕρποντα*

resentment, Aesch. *Cho.* 36, μέμφεσθαι τοὺς γὰς νέρθεν περιθύμως, | τοῖς κτανουσί τ' ἐγκοτεῖν. Dindorf suggested ἀψεφές, quoted by Hesych. from Soph.'s *Phaedra* as = ἀφρόντιστον, 'unheeded.' As ψέφω, quoted by Hesych. in its compounds καταψέφω and μεταψέφω, meant to *darken*, it is not obvious how ἀψεφής = ἀφρόντιστος, unless it mean 'that on which the shadow of thought—of solicitude—has not fallen.'

πελάγ.] Attic future of πελάζω: thrice in Soph.:—1. Here. 2. doubtful in *Phil.* 1149, φυγᾶ μ' οὐκὲτ' ἀπ' αὐλλῶν | πελάτε: 'no more will ye (θηρία) draw me after you (πελάτε transitive) in your flight.' 3. *O. C.* 1060 (οἶμαι... τὰχ' ἐμίμειν βοᾶ) ἢ που τὸν ἐφέσπερον (χῶρον) ... πελάσι—clearly a future, as in the other two places.

498 τοῖς δρώσι καὶ συνδρώσιν.] i. e. Aegisthus and Clytaemnestra: for plur., cf. v. 146, *note*. Dindorf understands these words of the avengers, and therefore condemns ἀψεγές (though he retains it in the text), as unsuitable. He prefers ἀψεφές, 'unheeded: see v. 497, *note*. But for δρᾶν of *crime*, see Aesch. *Cho.* 305, δράσαντι παθεῖν, | τριγέρων μῦθος τᾶδε φωνεῖ: Eur. *Antr.* 336, καὶ σὺ τὸνδ' ἀγωνεῖ | φόνον' τὸ συνδρῶν γὰρ σ' ἀναγκάσει χρέος.

503 κατασχῆσει.] Lit., come into haven: *Phil.* 221, ἦνικ' ἐκ τῆς Ποντίας | Χρύσης κατέσχον δεῦρο ναυβάτη στόλῳ. Cf. Aesch. *P. V.* 190,

πᾶ ποτε τῶνδε πόνων | χρῆ σε τέρμα κέλσαντ' ἐσιδεῖν.

504—515. The epode. See v. 233, *note*.

504. Metres of the epode:

With the exception of vv. 507, 513 (cretics), these verses are *ισχωρορωγκά* (*note* at v. 153 on v. 160), in four varieties:—

- (1) Vv. 504, 506, 508, 509. ὦ πῆ-  
λῶπός | ἄ πρόσθεν: paeon, molossus.
- (2) Vv. 505, 515. πῶλύπῶνός |  
ἵππεϊά: the foot called *προκελευσματικός* and a molossus.
- (3) Vv. 510, 511. πάγχρῶσῶν |  
ἕκ διφρῶν, two molossi.—V. 512.  
πρῶρριζός | ἐκρίφθεῖς, an 'antibacchius,' a molossus.
- (4) V. 514. ἐλίπεν ἕκ | τοῦδ' οἴκου,  
paeon quartus, molossus.

505 ἵππεια.] The chariot-race with Oenomaus, in which the hand of Hippodameia was the prize.

508 εὔτε.] So *ste*, Thuc. I. 13, εἴη δ' ἔστι μάλιστα τριακόσια ... *στε* 'Δμεινοκλῆς Σαμίους ἦλθε.

509 Μυρτίλος.] The charioteer of Oenomaus. He was bribed by Pelops to leave out his master's linchpins: Pelops accordingly won, but to avoid redeeming his pledges threw Myrtilus into the sea as they drove home along the cliffs. The *ἀρά* of the Pelopid house was pronounced by Myrtilus as he sank.

ἐκοιμάθη.] 'Slept.' Myrtilus sank into his grave, and in a moment the sea hushed his cry. But from the



παγχρύσων ἐκ δίφρων

510

δυστάνοις αἰκίαις  
 προρριζος ἐκριφθεῖς,

οὐ τί πω

ἔλιπεν ἐκ τοῦδ' οἴκου

πολύπνοος αἰκία.

515

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἀνειμένη μὲν, ὡς ἔοικας, αὐ στρέφει,

οὐ γὰρ πάρεστ' Αἰγισθος, ὅς σ' ἐπέιχ' αἰεὶ

μή τοι θυραῖαν ἔοῦσαν αἰσχύνειν φίλους.

νῦν δ' ὡς ἄπεστ' ἐκείνος, οὐδὲν ἐντρέπει

ἐμοῦ γε· καίτοι πολλὰ πρὸς πολλοὺς με δῆ

520

stillness of that quick and silent death awoke the tumult of crime with which for ages the house of the murderer was to ring.

512 **πρόρριζος.**] Herod. III. 40, τελευτῶν πρόρριζον: Soph. *El.* 755, πρόρριζον, ὡς ἔοικεν, ἐφθαρται γένος.

ἐκριφθεῖς.] Porson on the var. lect. ἐκριφθεῖς:—'sane tritissima est locutio πρόρριζος ἐκριφθεῖς, sed ob id ipsum non putem Sophocli restitutum.'

514 **ἐκ τοῦδε]** = ἐκ τοῦτου (cf. v. 441), referring back to εἶθε.

οἴκον.] It seems awkward to make ἔλιπεν intrans., as λέπει sometimes is. Schneidewin, οἴκους.

515 **πολύπνοος.**] Schneidewin πολυπάμονος: Valckenār πολύπνοος. There is no limit to conjecture, since in an epode there is no appeal to metre.

516—559. *Enter CLYTAEMNESTRA.*—*Cl.* (to *Electra*). So it seems that you have broken loose once more: Aegisthus is away, and you care not for me. Yet I am the tyrant whom you accuse of attacking and harassing you. I act strictly on the defensive, merely replying to your taunts. You taunt me with slaying your father. Did he not, for his brother's sake, slay my daughter?—*El.* Have I leave to speak plainly?—*Cl.* You have.—*El.* Well, then, in the first place your daughter was sa-

crificed on public, not on personal grounds. In the next place, supposing it to have been otherwise, that does not justify your deed: at this rate, you should be killed too. Thirdly, how do you account for your living with Aegisthus and having banished Orestes?—*Cl.* Insolent and shameless! Have you done? May I sacrifice in peace?—*El.* Sacrifice; I have done.—*Cl.* Hear, Phoebus the Averter, my secret prayer: avert the omen of the dream: fulfil the wishes which in a thwarting presence I dare not utter.

516 **μὲν]** = 'so!' cf. Plat. *Charm.* 153C, παρεγένου μὲν, ἧ δ' ὅς, τῆ μάχη; 'So you were present at the battle?'

518 **θυραῖαν.]** Clytaemnestra could say this with plausibility. Cf. the precept of Phocylides, *frag.* 203, παρθενικὴν δὲ φύλασσε πολυκλείστοις θαλάμοισι, ἢ μηδέ μιν ἀχρι γάμων πρὸ δόμων ὀφθῆναι ἐάσης: Eur. *Or.* 108, ΗΛ. τί δ' οὐχὶ θυγατρὸς Ἐρμιόνης πέμπεις δέμας;—*El.* εἰς ὄχλον ἔρπειν παρθενόισιν οὐ καλῶς: Eur. *I. A.* 737, ΔΓ. (καλὸν) καὶ τὰς γ' ἐν οἴκῳ μὴ μόνας εἶναι κόρας.—*Κλ.* ὀχυροῦσι παρθενῶσι φρουροῦνται καλῶς. Even for married women, χαλεπῆ τοι γυναικῶν ἐξοδος, Ar. *Lys.* 16.

520 **καίτοι.]** 'Yet'—although your conduct discredits your complaint.

δῆ.] With πολλοὺς: cf. ἐχθίστα δῆ, v. 202, *note*.

ἐξείπας ὡς θρασεῖα, καὶ πέρα δίκης  
 ἔρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.  
 ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω, κακῶς δέ σε  
 λέγω κακῶν κλύουσα πρὸς σέθεν θαμά.  
 πατὴρ γάρ, οὐδὲν ἄλλο, σοὶ προσχημ' αἶε,  
 ὡς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ; καλῶς  
 ἐξοῖδα' τῶνδ' ἀρμησις οὐκ ἔνεστί μοι.  
 ἢ γὰρ Δίκη νιν εἶλεν, οὐκ ἐγὼ μόνη,  
 ἢ χρῆν σ' ἀρήγειν, εἰ φρονούσ' ἐτύγχανες  
 ἐπεὶ πατὴρ σὸς οὗτος, ὃν θρηνεῖς αἶε,  
 τὴν σὴν ὄμαιμον μούνος Ἑλλήνων ἔτλη  
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ  
 λύπης, ὅτ' ἔσπειρ', ὡσπερ ἡ τίκτους' ἐγώ.  
 εἶεν, δίδαξον δὴ με τοῦ χάριν, τίνων,

525

530

522 ἀρχω.] Probably ἀρχω here = *impero*, though it might be taken with the participle, 'I provoke you with insult,' as in *Il. II.* 378, ἐγὼ δ' ἦρχον χαλεπαίων: cf. v. 552. For Electra more than once complains that her mother is her *tyrant*: at v. 597 she calls her *δεσπότιν*, and at v. 264 says *κακὰ τῶνδ' ἄρχομαι*.

523 ἔχω.] Am guilty of: Eur. *H. F.* 165, ἔχει δὲ τοῦμόν οὐκ ἀναίδειαν, γέρον, | ἀλλ' εὐλάβειαν. Cf. v. 351, *note*.

525 σοί.] See v. 1213, *note*.

528 γάρ.] (It is true that I killed your father): *for* I could not help it. I was merely the passive instrument of Justice. Cf. *Measure for Measure*, Act I. Sc. 2 (Angelo to Isabella): *Be you content, fair maid: It is the law, not I, condemns your brother*.

531 τὴν σὴν ὄμαιμον.] In speaking of Iphigeneia, Electra avoids the name of 'sister'; feeling instinctively that, as the victim of Agamemnon, Iphigeneia is (so to say) on the side of Clytaemnestra. She alludes

to her as τὴν αὐτοῦ κόρημ, v. 572: κείνης, v. 573: αὐτήν, v. 576: τῆς (σῆς) θυγατρὸς, v. 592.

μούνος.] Aesch. has μούνος only once (in μούνωψ), *P. V.* 823, τὸν τε μουνῶπα στρατόν: Eur. only once (in μούναρχος), *Rhes.* 31, ποῦ δὲ γυμνήτων μούναρχοι; where Dindorf, μόνναρχοι. In the seven extant plays of Soph., μούνος for μόνος occurs twelve times in dialogue: once besides in *frag.* 426 (ed. Dind.). Other Ionic forms in tragic dialogue are γούνατα, κούρος, δουρῖ, and ξείνος (the last, always *metro cogente*, except in Eur. *I. T.* 798, ξεῖν', οὐ δικαίως, κ.τ.λ.).

533 ὡσπερ.] οὐ καμῶν ἴσον ἐμοί—(οὐ καμῶν, I say), ὡσπερ ἐγὼ ἔκαμον.

534 εἶεν.] 'Very well:' *i. e.* you have heard my charge against Agamemnon:—let me now hear your defence of him.

τοῦ χάριν, τίνων.] 'Tell me *why*—for *whose* sake—he immolated her. For the Greeks, wilt thou say?' Clearly, χάριν τίνων; is the question to which Ἀργείων χάριν is the supposed answer. Brunck, Dindorf, Schneidewin, and others, make τίνων the participle of τίνω; thereby enervating a spirited verse. Hermann τοῦ, χάριν τίνος, 'why, for whose

ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς;  
 ἀλλ' οὐ μετῆν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.  
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν  
 τὰμ' οὐκ ἔμελλε τῶνδὲ μοι δώσειν δίκην;  
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,  
 οὓς τῆσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς  
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὄδ' ἦν χάριν,  
 ἢ τῶν ἐμῶν Ἀιδῆς τιν' ἕμερον τέκνων  
 ἢ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον;  
 ἢ τῷ πανώλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνῆν;  
 οὐ ταῦτ' ἀβούλου καὶ κακοῦ γνώμην πατρὸς;

535

540

545

sake: cf. *Ar. Nuib.* 22, τοῦ δώδεκα μῶς Πασίᾳ; But rhythm would rather place the comma after *χάριν*: and *τίνος* for *τίνων* is gratuitous.

537 *ἀλλ' ἀντ' ἀδελφοῦ.*] In a series of supposed arguments and answers, *ἀλλά* (as in v. 536) usually introduces the triumphant answer. Here it introduces a sentence comprising both argument and answer, and thus serves as a preface to each: *ἀλλά* (*but*, you will say forsooth, *δῆτα*) *ἀντὶ ἀδελφοῦ ἔκτανεν τὰ ἐμά*: *ἀλλά* (*but*, I rejoin) *οὐκ ἔμελλε δώσειν δίκας*;

539 *πότερον.*] 'Was it that he had not two children?'—*or* (*ἦ*, v. 542) was it that Hades, &c.—*or*, thirdly (*ἦ*, v. 546), was it that your father, &c.?

*διπλοῖ.*] Homer notices only a daughter—Hermione—whom Helen bore to Menelaus: *Od.* IV. 12, 'Ἠλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον, | ἐππεὶ δὴ τὸ πρῶτον ἐγένετο παῖδ' ἔρατεινὴν | Ἐρμιόνην. But it would have been bad pleading to inquire why Menelaus did not immolate his only child (*τηλυγέτην*, *Il.* III. 175). Sophocles therefore follows Hesiod, *frag.* 131: ἦ (Helen) τέκεθ' Ἐρμιόνην δουρκελειῶ Μενελάω, | ὀπλότατον δ' ἔτεκεν Νικόστρατον, ὄζον Ἄρηος.

541 *ἦς ὁ πλοῦς, κ.τ.λ.*] The epic motive of the expedition—*τίσασθαι Ἠλένης ὀρμήματά τε στοναχὰς τε*—

attracts the sceptical criticism of Thucydides: I. 9, Ἀγαμέμνων τέ μοι δοκεῖ τῶν τότε δυνάμει προσχων, καὶ οὐ τοσοῦτον τοῖς Τυνδάρεω ἕρκους κατελλημμένους τοὺς Ἠλένης μνηστήρας ἄγων, τὸν στόλον ἀγείραι.

542 *ἕμερόν τινα.*] The *τινα* is obviously ironical—'Or had Hades a vague preference for feasting on my children?'

543 *δαίσασθαι.*] Exegetical infn.: cf. *Plat. Crito* p. 52 B, οὐδ' ἐπιθυμία σε ἄλλης πόλεως οὐδ' ἄλλων νόμων ἔλαβεν, εἰδέναι: *Dem. Aristocr.* p. 689, Ἀριστειδῆς κύριος τῶν φόρων ἐγένετο, τάξι: *Plat. Rep.* p. 443 B, εὐθὺς ἀρχόμενοι τῆς πόλεως, οἰκίσειν. See v. 1278, *note*: v. 1459. Cf. *Madv. Synl.* § 153.—*δαίνυμαι* takes an accus.: *Soph. frag.* 153 (*Dind.*), ὠμοβρῶς ἐδαίσατο | τὸν Ἀστάκειον παῖδα.

545 *παρεῖτο.*] 'Had been dismissed:' from plup. *παρεῖμην*. But *ἔφεῖτο*, v. 1111, is from 2nd aor. *ἔφεῖμην*: and so *μεθέτο*, *Trach.* 197. The passive voice of *ἀνίημι*, *καθίημι*, *μεθίημι*, *παρίημι*, *ύφίημι*, is rare in Attic, except in the perf. and perf. part. The pass. of *ἐφίημι* and of *προσίημι* is not used at all. Of *ἀφίημι*, the aor. 1, fut. 1, and perf. pass. were in common use.

546 *ἀβούλου καὶ κακοῦ γνώμην.*] 'Insensate and misjudging.' These epithets seem at first sight not very

δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
 φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι.  
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
 δύσθυμος· εἰ δὲ σοὶ δοκῶ φρονεῖν κακῶς  
 γνώμην δικαίαν σχοῦσα, τοὺς πέλας ψέγε.

550

## ΗΛΕΚΤΡΑ

ἐρεῖς μὲν οὐχὶ νῦν γέ μ' ὡς ἄρξασά τι  
 λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ', ὕπο·  
 ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ  
 λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

καὶ μὴν ἐφίημ'· εἰ δέ μ' ὦδ' αἰεὶ λόγους  
 ἐξῆρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

appropriate. The parent's heart rather than his head, one would have thought, was in fault. But the idea uppermost is the *perversity* of Agamemnon in killing his own child when he might have taken his brother's. It is characteristic of Clytaemnestra's ἀνδρόβουλον κέαρ that she insists upon the folly of the action as much as upon its cruelty.

547 **δοκῶ μὲν.**] Cf. v. 61, *note*.

**εἰ καί.]** Though (as is the case):

1. ἀνθρώπος, εἰ καὶ θνητός ἐστι: 2. ἀνθρώπος, καὶ εἰ ἀθάνατος ἦν.

549 **τοῖς πεπραγμένοις.]** Causal dative: cf. Thuc. III. 98, τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους, 'on account of what had happened': Soph. *Ant.* 955, ζεύχθη... κερτομίους ὀργαῖς, 'he was bound fast for his angry taunts' (lit., by their means). Cf. v. 428. *Madv. Synl.* § 41.

551 **σχοῦσα.]** 'Having taken a just resolve,'—σχοῦσα referring to the particular point of past time at which the decision was made. Cf. Eur. *Hél.* 469, (Menelaus hears that Proteus is) οὐκ ἔνδον, Ἐλλήσιν δὲ πολυμῶτατος. *ME.* τίν' αἰτίαν σχῶν;

What particular provocation has he had?

552 **ἄρξασα.]** Cf. v. 522, *note*.

554 **τοῦ τεθνηκότος θ'.]** Hermann, τοῦ τεθνηκότος γ': 'Indicat eo Electra se pro patre tantum ac sorore, non etiam pro se ipsa dicturam esse.' But *τε* repeated after both τεθνηκότος and κασιγνήτης has an appropriate force of its own. It expresses that the statement is not to be an *ex parte* one, but that the case is to be put with even fairness for both sides.

556 **καὶ μὴν ἐφίημ'.]** 'Oh, you have my leave.' καὶ μὴν is more than καὶ δή: it means literally 'however,' i. e. 'oh, if that is all—if you are only waiting for my permission—I have no objection.' Cf. Soph. *O. T.* 344, **TEI.** θυμοῦ δι' ὀργῆς ἦτις ἀγριωτάτη. **OI.** καὶ μὴν παρήσω γ' οὐδέν (you have given me *carte blanche*:—well, I shall take it): *Ant.* 221, **XO.** οὐκ ἔστιν οὕτω μῶρος δεθνεῖν ἐρᾶ. **KP.** καὶ μὴν ὁ μισθός γ' οὗτος (well, I can answer for that being the penalty).

**λόγους ἐξῆρχες]** = προσεφώνεις. Cf. v. 125, *note*.

## ΗΛΕΚΤΡΑ

καὶ δὴ λέγω σοι. πατέρα φῆς κτεῖναι. τίς ἂν  
 τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,  
 εἴτ' οὖν δικαίως εἶτε μῆ; λέξω δέ σοι 560  
 ὡς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασεν <sup>drawn</sup>  
 πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.  
 ἔροῦ δὲ τὴν κυναγὸν Ἄρτεμιν τίνος  
ποιῶν τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
 ἢ γὼ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν. 565  
 πατὴρ ποτ' οὐμὸς, ὡς ἐγὼ κλύω, θεᾶς  
 παίζων κατ' ἄλλος <sup>housed</sup> ἐξεκίνησεν ποδοῖν  
 στικτοῦ κέρασθην ἔλαφον, οὐ κατὰ σφαγᾶς <sup>slaughter</sup>

558 καὶ δῆ.] Cf. v. 317, note.

560 εἴτ' οὖν.] Sc. ἔκτεινας. Cf. Aesch. *Eum.* 446, σὺ δ', εἰ δικαίως εἶτε μῆ (sc. ἔκτεινα, 5 lines before), κρῖνον δίκην.

563 ἔροῦ δέ.] You want to know why Agamemnon killed Iphigeneia. You had better go a step further back, and ask Artemis why *she* detained the fleet at Aulis. The detention was the cause of the sacrifice.

κυναγόν] Pors. *ad Eur. Or.* 26, 'Attici dicunt Ἀθάνα, δαρὸς, ἕκατι, κυναγός, ποδαγός, λοχαγός, ξεναγός, ὄπαδός per a, non per η... Recte, opinor, κυνηγέτης reliqui, *Hec.* 1156. Attici enim, quanquam dicunt Ἀθάνα, non dicunt Ἀθαναία, sed Ἀθηναία.'

τίνος ποιῶν... ἔσχε.] 'To punish what guilt she restrained the frequent winds at Aulis.' ποιῶν, acc. in apposition with the sentence πνεύματα ἔσχε: cf. Aesch. *P. V.* 574, τίνος ἀμπλακίας ποιῶν ὀλέκει; 'In punishment for what sin art thou perishing?' For ἔσχε, *inhibuit*, cf. *O. C.* 888, βουθυτοῦντὰ μ' ἀμφὶ βωμῶν ἔσχετ' ἐναλίφ θεῶ, 'ye have stopped me.'—τὰ πολλὰ πνεύματα, *multos illos ventos qui flare ibi solent* (Hermann).—I formerly understood;—'he (ὁ πατήρ, v. 558) suffered those tedious winds:' but now prefer the usual interpretation, because Artemis is the natural

subject to ἔσχε. Cf. v. 571, κατεῖχ' Ἀχαιοὺς.

565 κείνης.] εὐσέβεια is the basis of Electra's character. Thus she feels most acutely, and as one of the most distressing evils of her situation, that it does not admit of piety towards her mother being combined with piety towards the gods (vv. 308, 316). And here she quickly recalls, as irreverent, the rhetorical ἔροῦ τὴν κυναγὸν Ἄρτεμιν into which the warmth of the debate had betrayed her.

566 ὡς ἐγὼ κλύω.] *i. e.* possibly you may be able to correct me: but I have always understood that these were the circumstances of the case: ἐγὼ expressing confidence in her own version of the story, tempered by a sense that there may be other versions: cf. *Trach.* 86, ἀλλ' εἰμι, μήτηρ· εἰ δὲ θεσφάτων ἐγὼ | βᾶξω κατήδη τῶνδε, κἂν πάλοι παρήν.

567 ἄλλος.] A woodland haunt of the goddess: cf. v. 5, note.

568 ἔλαφον.] In Aesch. *Ag.* 132 the sin of Agamemnon against Artemis is only hinted at, as having been something *analogous* to the slaughter of the hare by the two eagles—the incident which furnished Calchas with his text.

οὐ κατὰ σφαγᾶς.] 'And with

ἔκκομπάσας ἔπος τι τυγχάνει βαλῶν.

καὶ τοῦδε μηνίσασα Δητώα κόρη

570

κατεῖχ' Ἀχαιοὺς, ὡς πατήρ ἀντίσταθμον

τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην,

ὧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις

ἄλλη στρατῶ πρὸς οἶκον οὐδ' εἰς Ἴλιον.

ἀνθ' ὧν βιασθεὶς πολλὰ κἀντιβὰς μόλις

575

ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.

εἰ δ' οὖν, ἐρῶ γὰρ καὶ τὸ σὸν<sup>ῆς</sup> κείνσον θέλω

some bold vaunt about its slaughter, he shoots and hits.' For *κατά*, cf. Herod. II. 3, *κατά τὴν τροφήν τῶν παιδῶν τοσαῦτα ἔλεγον*: and the Homeric phrases *πλάξασθαι κατά ληΐδα* (to roam about, *i. e.* on a foray: *Od.* III. 106): *κατά χρέος ἐλθεῖν τινός* (to come about, *i. e.* in need of a person: *Od.* XI. 479). Monk, *κατά σφαγὰς βαλῶν*, 'in the throat,'—a strange place in which to hit a running deer.

569 *ἔπος τι*.] Hyginus, a grammarian in the reign of Augustus, tells the story in his *Fabularum Liber*, and observes the same *εὐφημία*:— 'superbissime in Dianam locutus est.'

570 *ἐκ τοῦδε*.] *Idcirco*: not, as in v. 514, *ex illo tempore*.

*μηνίσασα*.] The epic *μηνίω* and *μῆνις* are used properly of the terrible and abiding anger of gods or of god-like heroes. In Sophocles we find the word robbed in part of its ancient dignity. Thus it is used of wrath as impotent and unimpressive as Haemon's against his father Creon (*πατρὶ μηνίσας φόνου*, *Ant.* 1177): and so in *O. T.* 699, *μῆνις* is nothing more than *κότος*. But *μῆνιμα*, *πραξιμῆμα*, always preserved its reference to the majestic anger of the gods.

572 *τοῦ θηρὸς*.] Genitive of value, or (more generally) of comparison: cf. v. 67, *γῆς ἰσόμοιρος ἀήρ*, *note*.

*ἐκθύσειε*.] 'Give up to sacrifice:' lit., 'immolate outright.' '*Im-*

*molare* *expiandi causa*,' Ellendt, and so Schneidewin. But this idea of *atonement* belongs only to the middle *ἐκθύεσθαι* in two special contexts: (1) Herod. VI. 91, *ἀγος ἐκθύεσθαι οὐχ οἷοί τε ἐγίνοντο*, 'they found themselves unable to wipe out the pollution by their sacrifices:' (2) Eur. *frag.* 155, *τίνα δεῖ μακάρων ἐκθυσσάμενους | εὐρεῖν μόχθων ἀνάπανταν*; *i. e.* 'what god must we prevail upon by our sacrifices, &c.:' cf. *ἐξεπείδω τινά*, to conquer a person by spells. The active *ἐκθύειν* with accus. of the victim, can only mean to sacrifice *utterly*—to yield up for sacrifice—implying resistance or reluctance on the part of the sacrificer. Cf. *ἐκκενώω*, *ἐκβαρβαρώω*, &c.

573 *ὧδ' ἦν*.] For *εἶναι* where *ἔχειν* would be more usual, cf. Eur. *Med.* 89, *ἔν'*, *εὐ γὰρ ἔσται*: Ar. *Plut.* 1188, *θάρρει· καλῶς ἔσται γὰρ*: Dem. *Neaer.* p. 1354, *ἡδέως ἂν αὐτοῖς εἴη*.

574 *πρὸς οἶκον*.] Among the chiefs assembled at Aulis were many insular princes, whose return home might have been totally cut off by Artemis and her storms.

575 *κἀντιβὰς*.] Cf. Aesch. *Ag.* 199, *βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι, | βαρεῖα δ' εἰ | τέκνον δαΐξω, δόμων ἀγαλμα, κ.τ.λ. ... ἐπεὶ δ' ἀνάγκας ἔδω λέπαδνον... ἔτραα δ' οὖν θυτῆρ γενέσθαι θυγατρὸς*.

*μόλις*.] With *ἔθυσεν*: 'reluctantly' sacrificed her. Cf. *Phil.* 329, *ἐξερῶ, μόλις δ' ἐρῶ*.

577 *εἰ δ' οὖν*.] 'But it was with

ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανείν  
 χρῆν αὐτὸν οὔνεκ' ἐκ σέθεν; ποίω νόμου;

ὄρα τιθεῖσα τόνδε τὸν νόμον βροτοῖς

μὴ πῆμα σαυτῇ καὶ μετάγνωιαν τίθης.

εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σὺ τοι

πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.

ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τίθης.

εἰ γὰρ θέλεις, διδάξου ἀνθ' ὅτου ταυῦν *tell me what* 585

αἰσχιστα πάντων ἔργα δρῶσα τυγχάνεις,

ἦτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὖ

the wish' &c. The particles δ' οὖν are used in resuming the main thread of a discourse after a parenthesis. Thus in *Ag.* 109 (just quoted), after pausing on the father's doubt and sorrow, the narrative proceeds—*ἔτλα δ' οὖν θυτῆρ γενέσθαι*. Similarly *εἰ δ' οὖν* carries the mind back to some former hypothesis which has been for a time dropped: here, to Clytaemnestra's words at v. 537. Compare *Aesch. Ag.* 1009, *εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης*: ('liberty is always better than slavery,') but if the doom of a slave's lot *should* fall on anyone, it is well to have good masters: where δ' οὖν brings back the mind to the fact which suggested the whole speech, viz. that Cassandra is a slave.

καὶ τὸ σόν.] Cf. *Phil.* 479, καὶ ταῦτα—δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν | —οὐτ' εἶπε κρύπτειν, κ. τ. λ.

579 οὔνεκα.] Divided from its case: cf. *O. T.* 1010, *εἰ τῶνδε φεύγεις οὔνεκα*.

580 τιθεῖσα.] Cf. *Eur. Alc.* 58, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης: 'the rule which you are laying down is in the interest of the rich.' For *τιθέναι νόμον* and *τίθεσθαι νόμον*, compare (a) *Plat. Rep.* p. 339 C, οὐκοῦν (οἱ ἄρχοντες) ἐπιχειροῦντες νόμους τιθέναι τοὺς μὲν ὀρθῶς τιθέασι, τοὺς δὲ τινὰς οὐκ ὀρθῶς: (b) *Plat. Gorg.* p. 483 B, οἱ τιθέμενοι τοὺς νόμους οἱ ἀσθενεῖς ἀνθρωποὶ εἰσι καὶ οἱ πολλοί.

581 μὴ τίθης.] '(Take care) that you are not prescribing,' &c. But *μὴ τιθῆς*, 'beware lest you are prescribing,' &c. The difference is *μὴ τίθης* expresses the *certainty* that the thing is actually being done; *μὴ τιθῆς*, merely the *probability*. Suppose A to be in the room where B is writing. A, hearing B soliloquize on the spelling of a word, might say *δέδοικα μὴ ἀμαρτάνης*. But if, standing over B, he saw him in the act of misspelling, he might say *δέδοικα μὴ ἀμαρτάνεις*. Hermann prefers *τιθῆς*: 'intelligit Electra non esse hanc mentem Clytaemnestrae ut eiusmodi legem probet, sed consequi tantum dicit ut probare debeat.' Now the question is not as to what Clytaemnestra *approves*, but as to what she is in fact *doing*. The point of the sentence is that she is *certainly* doing what she *probably* does not intend—laying down a rule fatal to herself. *τίθης*, then, appears more forcible than *τιθῆς*, both here and in v. 584. It is remarkable that Dindorf, who supports *τιθῆς* here, gives *προστίθης* in a precisely similar passage, *Eur. Ion.* 1525, ὄρα σὺ, μήτηρ, μὴ σφαλεῖσα...ἔπειτα τῷ θεῷ προστίθης τὴν αἰτίαν.

584 οὐκ οὔσαν]= *ψευδῆ*. Cf. *Il.* xxiv. 296, *εἰ δὲ τοι οὐ-δῶσαι*: *Soph. Ai.* 1131, *εἰ τοὺς θανόντας οὐκ-ἐξῆς θάπτειν*. See v. 244, *note* on οὐ-δέν.

587 τῷ παλαμναίῳ.] 'The pol-

πατέρα τὸν ἄμὸν πρόσθεν ἐξαπάλεσας,  
καὶ παιδοποιεῖς, τοὺς δὲ πρόσθεν εὖσεβεῖς  
κάξ εὖσεβῶν βλαστόντας ἐκβαλοῦσ' ἔχεις. 590  
πῶς ταῦτ' ἐπαινέσαιμ' ἄν; ἢ καὶ τοῦτ' ἐρεῖς,  
ὡς τῆς θυγατρὸς ἀντίποινα λαμβάνεις;  
αἰσχρῶς, εἴαν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
ἐχθροῖς γαμείσθαι τῆς θυγατρὸς οὔνεκα.  
ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595  
ἢ πάσαν ἵης γλώσσαν ὡς τὴν μητέρα

luted murderer.' Cf. *Trach.* 1107, φονέα γενέσθαι καὶ παλαμναῖον σέθεν, παλάμη = a deed of violence: *Phil.* 1206, ῥέζειν παλάμαν: Aesch. *Supp.* 845, ὀλόμεναι παλάμαις. (The verb παλαμάσθαι, however, involves the idea of fraud rather than of violence: *Ar. Ach.* 659, πρὸς ταῦτα Κλέων καὶ παλαμάσθω | καὶ πάν ἐπ' ἔμοι τεκταινέσθω.) Zeus was worshipped at Chalcis (Müller, *Eumene.*) as παλαμναῖος, i. e. προστρόπαιος: cf. *Apoll. Rh.* iv. 709, Ζῆνα παλαμναίων τιμήρον Ικεσιάων. Eur. uses the word only once, in the secondary sense of ἀλάστωρ, μιάστωρ, an avenger: *I. T.* 1218, μὴ παλαμναῖον λάβω.

589 παιδοποιεῖς.] Cf. Eur. *Or.* 62, τεκοῦσα δ' ἄλλους παῖδας Αἰγίσθῳ πάρα | πάρεργ' Ὀρέστην κάμει ποιεῖται δόμων.

εὖσεβεῖς, κ. τ. λ.] 'The innocent children of an earlier and a lawful union:' εὖσεβεῖς seeming to include both the notion of personal innocence, as opposed to παλαμναῖος in v. 587, and that of legitimacy, as opposed to the contemptuous παιδοποιεῖς—the second sense being brought out more distinctly by κάξ εὖσεβ. βλαστόντας.

590 βλαστόντας.] One MS. gives βλαστῶντας. The only trace of βλαστῶν is in a scholium on Pind. *P.* iv. 115, which amplifies θάλλει into θάλλει καὶ βλαστῶ (Dind.): Steph. *Thes.* vol. II. p. 273). For βλαστῶ there is rather more authority: *Soph. frag.* 239, δειλὴ δὲ πᾶσα τέμνεται

βλαστουμένη (deponent) | καλῶς ὀπώρα: and Cramer, *Anecd.* i. p. 96, βλαστῆ δ' ἐπὶ γῆς δένδρα. In Aesch. *Cho.* 580 the MSS. have βλαστοῦσι. ἐκβαλοῦσ' ἔχεις.] This form is more than the perfect, in that it emphasizes more strongly the present existence of the result: cf. *Madv. Synt.* § 179.

591 ἢ καὶ τοῦτ' ἐρεῖς.] 'Or wilt thou e'en say this, that' &c. The question would be more pointed if it were—'Or wilt thou say that here too,—in this also—thou art exacting retribution for thy daughter?' But this would probably require ταῦτα instead of τοῦτο.

593 αἰσχρῶς.] Sc. ἀντίποινα λαμβάνεις: not λέγεις.

καὶ.] Cf. v. 385, note.

594 ἐχθροῖς.] For the plur., cf. v. 146, note. Aegisthus, as the son of Thyestes, is ἐχθρὸς to the family of the Atreidae: cf. v. 1508.

595 οὐδὲ νουθετεῖν.] After upbraiding Clytaemnestra without interruption through thirty-six trimeters, it appears scarcely seasonable to complain of her impatience under reproof. But Electra is now thoroughly angry; all grievances past and present crowd upon her mind at once; she can argue no longer—henceforward she declaims.

596 ἵης.] 'Iris plerique codices et Ald.,' Dind.: but see Pors. *ad Or.* 141:—'Nec me fugit, Bruncium pluribus in locis Sophoclis et Aristophanis τιθεῖς, ξυνηεῖς, et similes



κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην  
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμων,  
 ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς  
 πολλοῖς αἰεὶ ξυνοῦσα τοῦ τε συννόμου. /  
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγῶν,  
 τλήμων Ὀρέστης δυστυχῆ τρίβει βίον·  
 ὃν πολλὰ δὴ με σοὶ τρέφειν μιάστορα  
 γυνῆ ἐπητιάσω· καὶ τόδ', εἴπερ ἔσθενον,  
 ἔδρων ἂν, εὖ τοῦτ' ἴσθι· τοῦδέ γ' οὔνεκα  
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρῆς κακὴν  
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἴδρις,  
 σχεδόν τι τὴν σὴν οὐ καταισχύνω φύσιν.

600

605

*These am.*

barbarismos aut reliquisse aut intulisse. Attici dicebant τίθημι, τίθησι, τίθησι. Ubicunque τίθεις legitur, legitur ex errore scribarum ei in η permutantium.

597 καὶ.] 'And indeed:' i. e. you complain that the daughter reviles her mother—you might have gone further, and complained that the slave taunts her mistress. To me you are not μήτηρ only—you have a still more absolute title to obedience—you are δεσπότης.

599 ἦ]=ἦτις, as in v. 596. Cf. Xen. Mem. III. 5. 15, (when will the Athenians, like the Spartans,) ἡ πρεσβυτέρους αἰδέσονται—οἱ ἀπὸ τῶν πατέρων ἀρχονται καταφρονεῖν τῶν γεραιτέρων—ἡ σωμασκήσουσιν οὕτως;—οἱ οὐ μόνον αὐτοὶ εδεξίας ἀμελοῦσιν, ἀλλὰ, κ.τ.λ. Cf. qui with the indic., where qui with conjunct. might have been expected: Cic. Phil. IV. 5, virtus est una altissimis defixa radicibus, quae nunquam ulla vi labefactari potest, nunquam demoveri loco.—Jelf, Gram. § 834, 2 a.

601 μόλις.] Cf. v. 11, note.

603 μιάστορα.] Eur. Med. 1368, οἱδ' εἰσίν, οἶμοι, σφ' κάρη μιάστορες. For the other sense, see O. T. 353, ὡς ὄντι γῆς τῆσδ' ἀνοσίῳ μιάστορι.—ἀλάστωρ usually of the avenger: but

see Aesch. Eum. 236, δέχου δὲ πρηνεμένως ἀλάστορα.

605 τοῦδέ γ' οὔνεκα.] Cf. v. 387, note.

606 χρῆς.] The 2nd and 3rd pers. sing., χρῆς, χρῆ, belong in form to κράω, in sense to χρῆζω. The evidence for their use is drawn from four passages: 1. this: 2. Ai. 1373, σοὶ δὲ δρᾶν ἐξεσθ' ἂ χρῆς: 3. Ant. 887, ἀφετε μόνην ἐρημον, εἴτε χρῆ θανεῖν: 4. Cratinus ap. Suid. s. v., νῦν γὰρ δὴ σοὶ πάρα μὲν θεσμοὶ | τῶν ἡμετέρων, πάρα δ' ἄλλ' ὅ,τι χρῆς. In Ar. Ach. 659, ὅ,τι χρῆ καὶ παλαμάσθω, χρῆ is now read.

609 σχεδόν τι.] 'It may perhaps be said,'—ironically qualifying καταισχ.: cf. Ant. 466, σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω.

καταισχύνω.] Cf. Od. xxiv. 508, μή τι καταισχύνη πατέρων γένος.

In this speech (558—609) Electra's temperament is artistically displayed. With the good advice of her sister and of the Chorus freshly in mind, she commences in a calm and argumentative strain, and with an evident effort at self-control. But the irritating nature of the topic is too much for her good resolutions:—the proportion of argument

## ΧΟΡΟΣ

ὄρῳ μένος <sup>ἔω</sup> πνέουσιν· εἰ δὲ σὺν δίκη  
ξύνεστι, τοῦδε φροντίδ' οὐκέτ' εἰσορῶ.

610

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ποιᾶς δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,  
ἥτις τοιαῦτα τὴν τεκοῦσαν ὕβρισεν,  
καὶ ταῦτα τηλικούτος; ἀρά σοι δοκεῖ  
χωρεῖν ἂν ἐς πᾶν ἔργον αἰσχύνῃς ἄτερ;

615

## ΗΛΕΚΤΡΑ

εὐ νῦν ἐπίστω τῶνδ' ἐμ' αἰσχύνῃν ἔχειν,  
κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα  
ἔξωρα πράσσω κούκ ἐμοὶ προσεικότα.  
ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σά

to invective becomes gradually less and less, and the *crescendo* is worked up until it ends in a burst of defiance,—τοῦδ' ἐγ' οὐνεκα κήρυσέ μ' εἰς ἅπαντας. Having once vented her passion, during the rest of the interview she is subdued and even apologetic (vv. 616—620).

610 εἰ δέ, κ. τ. λ.] 'But as to whether she has justice on her side, on this score,' &c. Subject to ξύνεστι, Electra. It seems awkward to supply τῷ μένει after ξύνεστι. For ξύνεστι σὺν, cf. Aesch. Pers. 533, μὴ καὶ τι πρὸς κακοῖσι προσθήται κακόν: Xen. An. IV. 4. 2, ἐπὶ ταῖς οἰκίαις τύρσεις ἐπ' ἦσαν, &c.

612 δέ.] With dative, as Eur. Med. 565, σοί... γὰρ παίδων τί δεῖ; cf. Eur. Ion 1317, τοῖσι δ' ἐνδίκουσι | ἱερὰ καθίζειν, ὅστις ἠδικεῖτ', ἐχρῆν.

614 καὶ ταῦτα.] The ellipse of the participle with this phrase is rare: but cf. Herod. VI. 11, ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα... ἢ εἶναι ἐλευθέρουσι ἢ δούλοισι, καὶ τοῦτοισι ὡς δρηπέτησι.

τηλικούτος.] For τηλικαῦτη, only here Cf. O. C. 751, πτωχῶ διαίτη:

Trach. 207, κοινὸς κλαγγά. Homer uses the same license with adj. in -us: e. g. θῆλυς ἔεργη: πουλὸν ἐφ' ὑγρῆν: ἡδὺς αὐτμή (Od. XII. 369): and so Theocr. xx. 8 (though the authenticity of the idyll is doubtful), ἀδέα χαίταν. Even verbals in -τος are sometimes of two genders in prose; e. g. ἐσβατός, Thuc. II. 41: ἀνεκτός, ib. VII. 87: ἐπακτός, Plat. Rep. p. 573 B.

ἀρα]=ἀρ' οὐ: the notion being, 'are you satisfied that such and such is the case?' i. e. 'is it not the case?' Cf. O. T. 821, λέχη δὲ τοῦ θανόντος ἐν χερσὶν ἐμαῖν | χραίνω δι' ὧν περ ὦλετ'· ἀρ' ἔφην κακός; Cf. the Latin *satin*? (Terence, &c.) for *nonne satis*?

616 νῦν.] νῦν, *nunc*, is always long: νῦν, *igitur*, is in the Tragedians either long or short. Sophocles makes it long in five other places; O. T. 658, and Phil. 1240, εὐ νῦν ἐπίστω: O. T. 644, μὴ νῦν ὀναίμην: Ant. 705, μὴ νῦν ἐν ἠθός: Ai. 1129, μὴ νῦν ἀτίμα. Cf. Eur. Or. 1292, σκέψασθέ νῦν ἀμεινον.

ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
αἰσχροῖς γὰρ αἰσχροῖα πράγματ' ἐκδιδάσκειται.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ὦ θρέμμ' ἀναιδές, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη  
καὶ τάργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

## ΗΛΕΚΤΡΑ

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς  
τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκειται.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἀλλ' οὐ μὰ τὴν δέσποιναν Ἄρτεμιν θράσους  
τουδ' οὐκ ἀλύξεις, εὖτ' ἂν Αἴγισθος μόλη.

## ΗΛΕΚΤΡΑ

ὀρᾶς; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἂν χρήζοιμ', οὐδ' ἐπίστασαι κλύειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὐκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφήκα πᾶν λέγειν;

## ΗΛΕΚΤΡΑ

ἐὼ, κελεύω, θῦε· μηδ' ἐπαιτιῶ  
τουμόν στόμ', ὡς οὐκ ἂν πέρα λέξαιμ' ἔτι.

620 ἔργα.] Acts of hostility, opposed to *δυσμένεια*—a hostile spirit.

622 ἐγὼ καὶ τὰμ' ἔπη.] ἐγώ... τὰμὰ are repeated in derision of Electra's words ἐκ σοῦ...τὰ σά in v. 619.

624 νιν.] Sc. τὰ ἔπη. Cf. v. 436, κρύφον νιν (sc. τὰ κτερίσματα). In *Trach.* 145, νιν=αὐτό: τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται | χῶροισιν αὐτοῦ· καὶ νῦν οὐ θάλλπος θεοῦ, κ.τ.λ.

626 θράσους.] 'You shall not go unpunished for this audacity:' cf. Eur. *Or.* 1407, ἔρροι τὰς ἀσύχου προνομίας; *H.* III. 366, ἦ τ' ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος.

Cf. *Madv. Synl.* § 61.

629 χρήζοιμ'.] The optat., since μεθεῖσα=ἦπερ μεθῆκας.

630 ὑπ' εὐφήμου βοῆς.] 'With hushed clamour,' i. e. in silence. Cf. *O. C.* 132, ἀφώνως ἀλόγως τὸ τᾶς|εὐφήμου στόμα φροντίδος λέντες.

631 σοί γ'.] You have had unbounded license of speech: am I not to be allowed so much as to sacrifice in peace?

632 κελεύω.] Cf. *Aesch. Eum.* 170, ἔξω, κελεύω, τῶνδε δωμαίων τάχος | χωρεῖτ'.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ἔπαιρε δὴ σὺ θύμαθ' ἢ παρούσα μοι  
 πάγκραρπ', ἀνακτι τῶδ' ὅπως λυτηρίους  
 εὐχὰς ἀνάσχω δειμάτων ἃ νῦν ἔχω.  
 κλύοις ἂν ἤδη, Φοῖβε προστατήριε,  
 κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
 ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρόπει  
 πρὸς φῶς παρούσης<sup>α</sup> τῆσδε πλησίας ἐμοῖ,  
 μὴ σὺν φθόνῳ τε καὶ πολυγλώσσω βοῆ  
 σπείρη ματαίαν βάξιν ἐς πᾶσαν πόλιν.  
 ἀλλ' ὧδ' ἄκουε· τῆδε γὰρ κἀγὼ φράσω.  
 ἃ γὰρ προσεῖδον νυκτὶ τῆδε φάσματα  
 δισσωῶν ὀνειρών, ταυτὰ μοι, Λύκει' ἀναξ,

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640

645

634 ἢ παρούσα.] Nom. for -vocative: cf. Ar. *Ach.* 242, *πρόϊθ' ἐς τὸ πρόσθεν ὀλίγον ἢ κανφόρος*: Plat. *Symp.* 218, *οἱ δὲ οἰκείται... πύλας πάνυ μεγάλας τοῖς ὡσιν ἐπίθεσθε*.

636 δειμάτων.] Depending on λυτηρίους: cf. Madv. *Synt.* § 63.

637 προστατήριε.] 'Defending Phoebus.' The title *προστάτης* appears to have belonged to Apollo especially among the Ionian colonies founded by Milesus on the shores of Pontus. The coins and inscriptions of the Tauric Chersonese agree in speaking of Apollo Prostates (Müller, *Dor.* bk. II. c. 2, § 6). At Elis he was Ἀκήσιος (cf. Ἀκίστωρ, Eur. *Andr.* 900): at Phigaleia in Arcadia, Ἐπικούριος: at Athens, Ἀλεξικακός and Ἀποτρόπαιος. The Dorian title Ἀγνιεύς was of kindred import, the conical block of stone which represented Agyieus being placed before the doors of houses, as designating the boundary between public and private property.—Cf. Aesch. *Theb.* 445, *προστατηρίας* | Ἀρτέμειδος εὐνοῖαισι.

638 κεκρυμμένην.] 'Secret,' *i. e.* 'of which I am compelled to disguise the import,'—referring to the ambiguous language of vv. 644—654.

She apologizes for not being able to make her petitions openly and explicitly. The ancients looked with suspicion on confidences between the god and his votary. The saying *μετὰ φωνῆς εἰσχεσθαι δεῖ* was ascribed to Pythagoras. It was a maxim of Seneca's 'to speak with men as if the gods were listening, and with the gods so that men might overhear.' Cf. Persius, 2. 5, *Non tu prece poscisci emaci Quae nisi seductis nequeas committere divis. At bona pars hominum tacita libavit acerra: Non cuius promptum est murmurque humilesque susurros Tollere de templis et aperto vivere voto*: Hor. *Ep.* I. 16. 69, *Iane pater, clare, clare cum dixit Apollo, Labra movet metuens audiri: pulchra Laverna Da mihi fallere, &c.*

640 πρὸς φῶς.] With ἀναπτύξαι. Cf. v. 424, *note*.

644 ἃ γάρ.] Cf. v. 32, *note*.

645 δισσωῶν.] 'Ambiguous.' Cf. Lucian, *Alex.* c. 10, *διττοῦς τινας καὶ ἀμφιβόλους καὶ λοξοὺς χρησμοὺς συγγράφων*: Arist. *Pol.* II. 3. 2, *τὸ γὰρ πάντες διττόν*, 'the word πάντες is ambiguous.'

Λύκειε.] The invocation is appropriate in reference to the ἔχθροι mentioned in v. 647: see v. 7, *note*.

εἰ μὲν πέφηγεν ἐσθλὰ, δὸς τελεσφόρα,  
 εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·  
 καὶ μὴ με πλούτου τοῦ παρόντος εἴ τινας  
 δόλοισι βουλευούσιν ἐκβαλεῖν, ἐφῆς,  
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀβλαβεῖ βίῳ  
 650  
 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
 εὐήμεροῦσαν καὶ τέκνων ὕσων ἐμοὶ = ΤΕΚΝΟΙΣ  
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.  
 ταῦτ', ὦ Λύκει' Ἀπολλων, ἕλεως κλύων  
 655  
 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.  
 τὰ δ' ἄλλα πάντα καὶ σιωπώσης ἐμου αὐε.  
 ἔπαξιῶ σε δαίμον' ὄντ' ἐξειδέναί.  
 τοὺς ἐκ Διὸς γὰρ εἶκος ἐστι πάνθ' ὕρᾶν.

## ΠΑΙΔΑΓΩΓΟΣ

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς  
 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε;

660

650 ἀλλά.] Sc. δός: cf. v. 72.

653 τέκνων.] For τέκνοις, by inverse attraction to ὕσων—a rare instance of the *dative* being so merged: the *accus.* is usu. the case attracted, e. g. *Trach.* 151, τὸτ' ἂν τις εἰσιδοίτο...κακοῖσιν (for κακὰ) οἷς ἐγὼ βαρύνομαι.

657 τὰ δ' ἄλλα.] Her prayer in vv. 648—654, according to its express and literal import, asks only for blessings to herself. But she expects Apollo to understand it as including, in its inner meaning, a petition for the ruin of her enemies—for the death of Orestes.

660—822. Enter the PAEDAGOGUS in the character of a messenger from Phanoteus, cf. v. 45.—*Mess.* Queen, I bring thee welcome tidings from a friend: Orestes is dead. C. How sayest thou, how sayest thou, stranger? heed not her. M. He perished in a chariot-race at the Pythian games. Ten started: at last only Orestes and an Athenian were left in. Rounding the goal, Orestes

struck his wheel—was thrown, and dragged. We took him up dead, and sent his ashes for burial in his navel and. C. O Zeus, shall I call this good fortune, or a bitter gain? M. It seems I might have spared my friendly zeal. C. Not so: thy news is good—the death of an unnatural and cruel son. But enter the house, and leave her to weep and wail. (*Exeunt C. I. Y. T. and the PAEDAG.*)—*El.* (to the Chorus): Saw ye the mother's grief for her son? O Orestes, thou hast crushed my last hopes: endless, hopeless slavery is before me now. At least I shall cross that threshold no more: let them kill me—and so release me—if they will.

660 πῶς ἂν.] The question asked by πῶς ἂν is often merely rhetorical: e. g. *Ai.* 387, ὦ Ζεῦ...πῶς ἂν...θάνοιμι; and so τίς ἂν, *O. C.* 1099, ὦ πάτερ, πάτερ, | τίς ἂν θεῶν σοι τόνδ' ἀριστον ἀνδρ' ἰδεῖν | δόιη; Cf. v. 1103.

## ΧΟΡΟΣ

τάδ' ἐστίν, ὦ ξέν'. αὐτὸς ἤκαστας καλῶς.

## ΠΑΙΔΑΓΩΓΟΣ

ἦ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
κεῖνου; πρέπει γὰρ ὡς τύραννος εἰσοραῖν.

## ΧΟΡΟΣ

μάλιστα πάντων· ἦδε σοι κείνη παρά.

665

## ΠΑΙΔΑΓΩΓΟΣ

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους  
ἠδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου  
πρώτιστα χρήζω τίς σ' ἀπέστειλεν βροτῶν.

## ΠΑΙΔΑΓΩΓΟΣ

Φανοτεὺς ὁ Φωκεὺς, πρῶγμα πορσύνων μέγα.

670

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

τὸ ποῖον, ὦ ξέν'; εἶπέ. παρὰ φίλου γὰρ ὦν  
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

663 ἦ καί.] Cf. v. 314, note.  
κυρῶ.] 'Am I right?' Cf. Aesch.  
Supp., 588, καὶ τόδ' ἂν γένος λέγων |  
ἐξ Ἐπάφου κυρήσαις.

665 μάλιστα πάντων.] Cf. Plat.  
Phaedr. p. 262 C, πάντων γέ που  
μάλιστα: Ag. Av. 1530, ΗΕΙ. ἐντεῦ-  
θεν ἄρα τούπιτριβείης ἐγένετο; ΠΡ.  
μάλιστα πάντων.

668 ἐδεξάμην.] 'I welcome the  
omen.' Cf. Aesch. Ag. 1653, δεχο-  
μένοις λέγεις θανεῖν σε: Herod. i. 63,  
φᾶς δέκεσθαι τὸ χρησθέν: Ag. Plut.  
63, δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ  
θεοῦ. The force of the aorist in such  
cases, where in English it must be  
rendered by the present, is to revert  
to the very instant, just past, at which  
the action commenced, and thus to

place the action vividly in connexion  
with the incident which called it  
forth: e.g. Eur. Hec. 1275, ΠΟΛ. καὶ  
σὴν γ' ἀνάγκη παῖδα Κασσάνδραν θαι-  
νεῖν.—ΕΚ. ἀπέπτυσ· αὐτῶ ταῦτα  
σοὶ δίδωμ' ἔχειν: where the aorist  
force of ἀπέπτυσσα is—'You had  
scarcely uttered your words, when  
my whole nature revolted against  
them.' Cf. v. 676, ΠΑ. θανόντ'  
'Ὁρέστην νῦν τε καὶ πάλαι λέγω.—  
ΗΛ. ἀπωλόμην δύστηνος: i. e. 'at  
the moment when you said θανόντ'  
'Ὁρέστην, my doom was sealed.' So  
Eur. El. 248, φμῶξα: Soph. Trach.  
499, καὶ τὰ μὲν θεῶν παρέβαν καὶ  
...οὐ λέγω: and ξυνήκα (cf v. 1479),  
ἐπήνεσα, ἦσθην, passim.

670 Φανοτεὺς] Cf. v. 45, note.

## ΠΑΙΔΑΓΩΓΟΣ

τέθνηκ' Ὀρέστης· ἐν βραχεὶ ξυθθεὶς λέγω.

## ΗΛΕΚΤΡΑ

οἱ ἄγω τάλαιν', ὄλωλα τῆδ' ἐν ἡμέρᾳ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε.

675

## ΠΑΙΔΑΓΩΓΟΣ

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

σὺ μὲν τὰ σαυτῆς πρᾶσσ', ἐμοὶ δὲ σὺ, ξένε,  
τάληθές εἶπέ, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ

κάπεμπόμην πρὸς ταῦτα καὶ τὸ πᾶν φράσω.

680

673 ξυθθεὶς.] Cf. Thuc. II. 41, ξυνελών τε λέγω τήν τε πᾶσαν πόλιν, κ.τ.λ.: Ag. *Thesm.* 177, ἐν βραχεὶ | πολλοὺς καλῶς οἴος τε συντέμνειν λόγους.—Schneidewin thinks that there is a *double entendre*—an allusion to the phrase *συντιθέναι λόγον*, to *make up* a story: *e. g.* Ag. *Kan.* 1052, οὐκ ὄντα λόγον τοῦτον ξυθέθηκα: cf. Aesch. *P. V.* 704, *συνθέτους λόγους*. But surely there would be something almost comic in so poor and impudent a pun at a moment so critical.

675 ταύτης.] *οὔτος* used with a demonstrative force instead of *δε* has generally a rather contemptuous tone: *e. g.* *O. T.* 429, *ἢ ταῦτα δῆρ' ἀνεκτὰ πρὸς τοῦτον κλύειν*;

676 νῦν τε καὶ πάλαι λέγω.] 'I say, as I have already said.' The phrase is as old as Homer: *Il.* IX. 105, *οἶον ἐγὼ νοέω ἡμὲν πάλαι ἢδ' ἔτι καὶ νῦν*. At v. 907 it is varied to *νῦν τε καὶ τότε*. On the Attic use of

πάλαι, corresponding to the Latin *diuitem*, see Favorinus *ap.* Stallbaum, *Plat. Apol.* p. 18 B, *πάλαι οὐκ ἀείμακρόν χρόνον σημαίνει, ἀλλ' ἔστιν οὐ καὶ πρόσφατον Ἀττικῶς*. Cf. v. 1477.

677 ἀπωλόμην.] Cf. v. 688, *note*.

678 τὰ σαυτῆς.] τὸ ἑαυτοῦ πράττειν is opposed to πολλὰ πράττειν: *e. g.* Herod. V. 33, οὐ σὲ ἀπέστειλε Ἄρταφέρνης... τί πολλὰ πρήσσεις; *Plat. Rep.* p. 433 A, τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστί.—*Lat. tuas res age*.

680 καλ...καί.] *i. e.* ὡςπερ ἐπεμπόμην, οὕτως καὶ φράσω: cf. *Trach.* 626, *ἐπίσταμαί τε καὶ φράσω σεωσμένα*: *Ant.* 1112, *αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι*—where Schneidewin quotes Eur. *I. T.* 675 as follows—*κοινῇ τ' ἐπλευσα, δεῖ με καὶ κοινῇ θανεῖν*. Now such a placing of *καί*, instead of *καὶ δεῖ με*, is impossible: Dindorf reads *κοινῇ δὲ πλεύσας, δεῖ με καὶ κοινῇ θανεῖν*,—an anacolouthon which could be easily support-

κείνος γὰρ ἐλθὼν ἐς τὸ κλεινὸν Ἑλλάδος  
 πρόσχημ' ἀγῶνος Δελφικῶν ἄθλων χάριν,  
 ὅτ' ἦσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων  
 δρόμον προκηρύξαντος, οὗ πρῶτη κρίσις,  
 εἰσηλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας·  
 δρόμου δ' ἰσώσας τὰφέσει τὰ τέρματα  
 νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

685

ed. But the true reading probably is κοινῶ τ' ἐπλευσα δὲ τέ μ' αὖ κοινῆ θανείν.

681 γάρ.] Cf. v. 32, note.

Ἑλλάδος πρόσχημ' ἀγῶνος.] 'The renowned festival, the pride of Greece:' = Ἑλλάδος πρόσχ. ἀγωνιστικόν, 'the pride of Greece, consisting in a contest.' In most instances of a double genitive, the first refers to the agent, the second to the object of his action: e.g. Plat. *Rep.* p. 329 B, τὰς τῶν οὐκείων προσηλακίσεις τοῦ γήρωτος, the contumelious treatment, by relatives, of the old. Cf. v. 1390.

682 πρόσχημα.] Strictly that which Hellas puts forward as her chief ornament—that on which she places foremost reliance as a claim to admiration—her boast and glory, πρόσχημα, 'that which is held before one,' hence: (1) That which is put forward to screen a fault—a pretext: Thuc. III. 82, τὸ σῶφρον τοῦ ἀνδρὸν πρόσχημα. (2) That which is brought to the front as creditable and ornamental: thus Herod. (v. 28) calls Miletus τῆς Ἰωνίης πρόσχημα—the pride of Ionia—her most thoroughly presentable city. Cf. Dem. *Cor.* p. 288, ἵνα... ἂ βουλόμεθα ὤμεν διφκημένοι, καὶ μετὰ προσχήματος ἀξίου τῆς πόλεως ταῦτα πράξωμεν: i. e. 'with a show worthy of Athens.'

Δελφικῶν ἄθλων.] The more recent name, τὰ Πυθια (ἄθλοι Πυθικοί v. 49), appears to have originated in 586 B. C., when the Amphictyons, instead of the Delphians, became the ἀγωνοθέται. In the same year, according to Pausanias (X. 7, 3), the fes-

tival was changed from an ἐναετηρίς to a πενταετηρίς.

683 ὀρθίων.] The word is especially appropriate to a high-pitched, stirring strain of martial music. Herod. (I. 24) seems to speak of νόμος ὀρθίος as some particular air. Arion is there said to have stood on the benches of the ship, and διεξελεθεῖν νόμον τὸν ὀρθίον· τελευτώντος δὲ τοῦ νόμου, κ.τ.λ.

685 λαμπρός.] In v. 1130 λαμπρός is used in a slightly different sense, of the bright animation of young life as contrasted with dull, dark death.

686 δρόμου δ' ἰσώσας.] 'Having made the finish of the race even with the start'—i. e. having brought the race back to the point from which it started, by completing the double course of the δίαυλον. In a foot-race, the starting-post was properly γραμμὴ ἢ βαλβίδες (ἀφες ἀπὸ βαλβίδων ἐμέ τε καὶ τουτοῦ, Ar. *Eq.* 1159): in a chariot-race, ἀφesis ἢ ὑσπληξ.—Brunck interprets the phrase strangely. There is an epigram by Antipater of Sidon (flor. circ. 100 B. C.), in which he says of the athlete Arias, ἢ γὰρ ἐφ' ὑσπληγῶν ἢ τέρματος εἶδέ τις ἄκρου | ἠἴθεον, μέσσω δ' οὐποτ' ἐν σταδίῳ. Applying this strained conceit to the language of Sophocles, Brunck renders:—'Orestes made the finish simultaneous (or coincident) with the start:' i. e. he ran with such lightning speed, that there was no appreciable interval between the beginning and end of the race. Hermann characterises the ingenuity of this version as 'ineptum et frigidum acumen.'



χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,  
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.  
ἐν δ' ἴσθ' ὄσων γὰρ εἰσεκήρυξαν βραβῆς <sup>ῥησι</sup>  
δρόμων διαύλων ἀθλ' ἄπερ νομίζεται,  
τούτων ἐνεγκῶν πάντα τὰ πινίκια  
ἀλβίζετ', Ἀργεῖος μὲν ἀνακαλούμενος,  
ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος

690

688 ἐν πολλοῖσι.] 'And to make my story short where there is much to tell:—παῦρα ἐν πολλοῖς λέγειν clearly meaning to tell a few things out of many—among many which might be told. Schneidewin translates:—'I do not know how I can describe the feats of such a man as few, compared with numerous exploits by others:' *i. e.* it would be untrue to say that anybody did more than he did. But πολλά and παῦρα could not, without further explanation, refer to the exploits of contrasted persons. An obvious emendation would be ἐν παύροις πολλά: but the received reading is less trite and very simple.

690 ὄσων γάρ, κ.τ.λ.] 'For in all the races over the double course for which the judges announced the customary prizes,—in all these he bore away the palm,' &c. To Porson's ἀθλ' ἄπερ—the most obvious and also the best emendation of the hopeless πένταθλ' & which has yet appeared—Hermann objects that it does not account for the intrusion into the MSS. of πένταθλα. Porson probably meant to charge the περ in ἄπερ with some part of that responsibility. Or an annotator, bent on shewing his erudition, may have brought in πένταθλον in a marginal note on ὄσων. Nauck (in Schneidewin's ed.) follows Lachmann in regarding v. 691 as interpolated: and would read δρόμων for τούτων in 692. Mr Paley suspects vv. 690—695, observing that ἀνακαλούμενος is strangely used.

691 διαύλων.] It would appear that Orestes was matched against se-

veral sets of competitors in the διαύλων: but it is impossible to say what precise arrangement is alluded to. All we know of the system followed in the διαύλος, as managed in historical times, is from Paus. VI. 13, 2:—καὶ τέσσαρας, ὡς ἕκαστοι συνταχθῶσιν ὑπὸ τοῦ κλήρου, καὶ οὐκ ἀθρῶς ἀφιῶσιν ἐς τὸν δρόμον' οἱ δ' ἐν ἐκάστῃ τάξει κρατήσωσιν, ὑπὲρ αὐτῶν ἀθῆσι θέουσι τῶν ἀθλων· καὶ οὕτως σταδίου δύο ὁ στεφανούμενος ἀναρῆσεται νίκας: *i. e.* a series of heats were run between sets of four each: the winners then ran a final heat for the actual prize (αὐτῶν τῶν ἀθλων): so that the absolute winner would have been first in two races.

693 ἀνακαλούμενος.] A general term, including the notion both of the formal proclamation by herald—νικῆ Ὀρέστης ὁ Ἀγαμέμνονος Ἀργεῖος—and of the comments made by the spectators, who added that this was the son of the Agamemnon—τοῦ τὸ κλεινὸν Ἑλλάδος, κ.τ.λ. For the proclamation by herald, cf. Herod. VI. 103, τῇ ὑστέρῃ Ὀλυμπιάδι τῆσι αὐτῆσι ἵπποισι νικῶν παραδιδόει Πεισιστράτῳ ἀνακηρυχθῆναι: Pind. P. I. 32, Πυθιάδος δ' ἐν δρόμῳ κάρυξ ἀνέειπέ νιν: Dem. Cor. p. 321, ἔστεφανοῦτο καὶ νικῶν ἀνηγορεύετο.

694 τοῦ... ἀγείραντος.] Since ὁ (son of) is omitted, τοῦ would not have been used had not ἀγείραντος required it. The Greeks said (1) Ὀρέστης ὁ τοῦ Ἀγαμέμνονος: or (2) Ὀρέστης Ἀγαμέμνονος: cf. Ai. 172, Διὸς Ἀρτεμις: (this was the form usual in public business: *e. g.* Δημοσθένης Δημοσθένους Παισιανὸς τὰδ' εἶπε:); or (3) Ὀρέστης ὁ Ἀγαμέμνονος:

Ἀγαμέμνωνος στράτευμ' ἀγείραντός ποτε.  
καὶ ταῦτα μὲν τοιαῦθ' ὅταν δέ τις θεῶν  
βλάβη, δύναται ἂν οὐδ' ἂν ἰσχύων φυγεῖν.  
κεῖνος γὰρ ἄλλης ἡμέρας, ὅθ' ἰππικῶν  
ἦν ἡλίου τέλλοντος ὠκύπους ἀγῶν,  
εἰσήλθε πολλῶν ἀρματηλατῶν μέτα. 700  
εἷς ἦν Ἀχαιὸς, εἷς ἀπὸ Σπάρτης, δύο  
Δίβρες ζυγωτῶν ἀρμάτων ἐπιστάται· <sup>νευ μαυ...</sup>  
κακείνος ἐν τούτοισι Θεσσαλὰς ἔχων  
ἵππους, ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας  
<sup>Cherimont</sup> ξανθαῖσι πώλοισ' ἔβδομος Μάγνης ἀνὴρ· 705  
ὁ δ' ὄγδοος λεύκιππος, Αἰνιᾶν γένος·  
ἔνατος Ἀθηνῶν τῶν θεοδμήτων ἀπο·  
Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον. <sup>Clair</sup>  
στάντες δ' ἴθ' αὐτοὺς οἱ τεταγμένοι βραβῆς  
<sup>apromed</sup>

(as in *Phil.* 943, τοῦ Ζηῆτος Ἡρακλέους is the gen. of ὁ Ζηῆτος Ἡρακλῆς:— but not Ὁρέστης τοῦ Ἀγαμέμνονος.

697 βλάβη.] 'When the hand of a god arrests.' β-λάπτω, connected with ΛΑΒ, λαμβάνω, properly = 'to lay hold upon:' hence to retard, impede: *eg. Il.* vi. 33, ἴππω γάρ οἱ ἀτυζομένω πεδίω, | ὄξω ἐνὶ βλαφθέντε μυρικίνω, ἀγκυλον ἄρμα | ἄξαντ', *caught in a tamarisk bough: Od.* i. 95, ἀλλὰ νυ τότε θεοὶ βλάπτουσι κελεύθου, hold him back from his journey: *Aesch. Ag.* 119, βοσκόμενοι λαγίναν... γένναν, βλαβέντα λοιπθίων δρόμων, stopped from its swiftness for ever: *Soph. Ai.* 455, εἰ δέ τις θεῶν | βλάπτει, φύγοι τᾶν χῶ κακὸς τὸν κρείσσονα: if a god should retard the pursuers.—*Donalds. N. Crat.* § 454.

ἰσχύων.] For the omission of the article or τις with ἰσχύων, cf. *Plat. Gorg.* p. 498 A, ΚΑΛ. εἶδον— ΣΩ. τί δέ; νούν ἔχοντα λυπούμενον καὶ χαίροντα; *Plat. Legg.* p. 795 B, διαφέρει δὲ πάμπολυ μαθῶν μὴ μαθόντος καὶ ὁ γυμνασάμενος τοῦ μὴ γεγυμνασμένου: *Xen. Cyr.* vi. 21, ἦλθον δὲ .παρὰ τοῦ Ἴνδου χρήματα

ἀγοντες.

698 ἰππικῶν.] Masculine.

702 ἐπιστάται.] Cf. *Aesch. Pers.* 380, πᾶς ἀνὴρ κώπης ἀναξ | ἐς ναῦν ἐχώρει, πᾶς θ' ὄπλων ἐπιστάτης.

705 Μάγνης.] Magnesia was the narrow strip of territory between Pelion and Ossa on the W. and the sea on the E., the Peneius on the N. and the Pagasean gulf on the S.

706 Αἰνιάν.] The mountainous district called Οἰταῖα, lying about M. Oeta in the upper valley of the Spercheius was the home of several predatory tribes—among others, of the Αἰνιᾶνες, called Ἐνιήμιες by *Hom.* (*Il.* ii. 749). *Herod.* (vii. 132) describes them as of Hellenic descent, and as having been included in an early Amphictyonic league.

708 ἄλλος.] 'Besides.' Cf. *Aesch. Theb.* 481, τέτρετος ἄλλος: *Od.* vi. 84, ἄμα τῆγε (with their mistress Penelope) καὶ ἀμφίπολοι κίον ἄλλαι. ἐκπληρῶν.] 'Making the tenth chariot in all: '= ἐκπληρῶν ἀριθμὸν δέκα ὄχων.

709 ὄθι.] The word occurs nowhere else in tragic dialogue: and as εἰ in ὄθι is never elided, its elision

κλήρους ἔπηλαν καὶ κατέστησαν δίφρους,  
χαλκῆς ὑπαὶ σάλπιγγος ἦξαν· οἱ δ' ἅμα <sup>aloud</sup> αἰσώσαντο  
ἵππους ὁμοκλήσαντες ἠγίας χεροῖν  
ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος  
κτύπου κροτητῶν ἀρμάτων· κόνις δ' ἄνω  
φορεῖτο· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι  
φείδοντο κέντρων οὐδέν, ὡς ὑπερβάλοι <sup>trave</sup>  
χνοῶς τις αὐτῶν καὶ φρυάγμαθ' ἵππικαί, <sup>rattling</sup>  
ὁμοῦ γὰρ ἀμφὶ <sup>wheel</sup> ἅπαντα καὶ τροχῶν <sup>wheels</sup> βάσεις.  
ἠφρίζον, εἰσέβαλλον ἵππικαὶ πνοαί.  
κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην <sup>farthest</sup> στήλην ἔχων <sup>front</sup>

in *ἔθι* is singular. Nauck reads, on his own conjecture, *ἕνα*. A safer remedy would be *ἔτε*.

αὐτοὺς...δίφρους.] The acc. αὐτοὺς is resumed and defined by the acc. *δίφρους*, which is in apposition with it: cf. *Αἰ.* 1062, ὄν οὐνεκ' αὐτὸν οὕτως ἔστ' ἀνὴρ σθένων | τοσοῦτον ὥστε σῶμα τυμβεύσαι τάφῳ: *O. T.* 819: *Eur. H. F.* 944.

710 κλήρους ἔπηλαν.] οἱ βραβῆς κλήρους ἔπηλαν καὶ κατέστησαν δίφρους = οἱ βραβῆς, κλήρους πήλαντες, κατέστησαν δίφρους. Cf. *Ani.* 1279, τὰ δ' ἐν δόμοις | ἔοικας ἤκειν καὶ τάχ' ὄψεσθαι κακά, *i. e.* ἤκων ὄψεσθαι. This is better than to suppose that κλήρους ἔπηλαν αὐτοὺς = ἐκλήρωσαν αὐτοὺς (v. 125, *note*).

713 ἐν δέ.] A tmesis: cf. *Ani.* 420, ἐν δ' ἐμεστώθη μέγας | αἰθήρ.—Monk and Blomfield rendered ἐν 'simul.' Hermann points out that ἐν may correspond to *simul* in the sense of 'additionally, among other things,' (*e. g.* *O. T.* 27): but not as meaning 'at the same instant.'

714 κροτητῶν.] 'Welded.' The epithet assists κτύπου, by suggesting the jangling of a metallic framework. Cf. *Il.* IV. 366, ἄρμασι κολλητοῖσι: *Eur. Phoen.* 2, καὶ χυσοκολλητοῖσιν ἐμβεβύσι δίφροις. Dindorf, Bruckn, Schneidewin, and Liddell and Scott understand 'chariots rattled along,' *crepitanter*. It is true that κροτέω and κροταλίω are used by Homer of

the horses rattling along the chariot behind them: *Il.* XV. 453, κείν' ἔχεα κροτέοντες: *Il.* XI. 161, κείν' ἔχεα κροτάλιζον. The supporters of this view might also have quoted *Ar. Eq.* 552, χαλκοκρότων ἵππων κτύπος. But, according to analogy, the verbal κροτητός should represent κροτημένους rather than κροτούμενος.

716 ὡς.] 'Whenever:' cf. *Herod.* VII. 119, ὡς δὲ δείπνον γένοιτο ὄρη, οἱ μὲν ἔχεακον πόνον: and *I.* 17, ὡς δὲ ἐς τὴν Μιλησίην ἀπίκουτο, οἰκήματα... οὔτε κατέβαλλε οὔτε ἐνεπίμπρη οὔτε θύρας ἀπέσπα. Schneidewin: 'in order that (each) one might pass the wheels, etc., of the others.' *tis* for ἕκαστός *tis* is not uncommon (*e. g.* *Il.* II. 382, εἰ μὲν *tis* δόρυ θηξάσθω). But since αὐτῶν, v. 717, refers directly to πάντες, the subject of the principal verb, it seems awkward to render ὡς *in order that*. 'All exerted themselves, *in order that*—one might pass their wheels.' This harshness is not involved in the other version:—'All exerted themselves, *whenever* anyone shewed in front of their wheels.'

719 εἰσέβαλλον.] 'Came rushing in.' Cf. *Il.* XXIII. 378, οὐδέ τι πολλὸν ἀνευθ' ἔσαν ἀλλὰ μάλ' ἐγγύς: | αἰεὶ γὰρ δίφρου ἐπιβησομένοισιν ἔκκτην. | πνοιτὴ δ' Εὐμήλιου μετάφρενον εὐρέε τ' ὤμῳ | θέρμετ' ἐπ' αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.

720 ὑπ' αὐτήν.] 'Close under'

ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν τ' ἀνεῖς

σειραῖον ἵππον εἶργε τὸν προσκείμενον

καὶ πρὶν μὲν ἴρθοι πάντες ἔστασαν δίφροι

ἔπειτα δ' Αἰνιᾶνος ἀνδρὸς ἄστομοι

πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς

τελοῦντες ἕκτον ἑβδομὸν τ' ἤδη δρόμον

the post. For αὐτός, cf. *Il.* XIII. 615, ἦτοι ὁ μὲν κόρυθος φάλον ἤλασεν ἵπποδασείης | ἄκρον, ὑπὸ λόφον αὐτόν: Thuc. II. 3, φυλάξαντες ἐπι νύκτα καὶ αὐτὸ τὸ περίορθρον.

ἔσχατήν.] 'At the end of the course'—furthest from the ἀφροίς. Dindorf:—'de pluribus quae in hippodromo sunt columnis extrema.' These words would apply to the *Roman Circus*, in which, upon the wall called *spina* between the *metae*, were four columns—two supporting the seven *ova* by which the rounds were counted, and two, the seven dolphins. Cf. *Iuv.* VI. 590, *Constituit ante phalax delphinorumque columnas*. In the *Greek hippodrome*, however, we hear of only two *νύσσαι*, one at each end of the course. It is uncertain from Paus. VI. 20 and V. 15 whether these *νύσσαι* were connected by a wall like the *spina*: to judge from v. 748 of this play, probably not. At Olympia, this *ἔσχατη νύσσα* was a round altar dedicated to Taraxippus (perhaps a title of Poseidon Hippius), whom, as the terrifier of horses, charioteers propitiated before the race.

721 αἰεὶ.] Not, 'all the time he was rounding the goal:' but rather, 'each time he came round.' The catastrophe occurred at this point in the seventh round, v. 726.

δεξιὸν τ' ἀνεῖς.] 'And giving rein to the trace-horse on the right, he checked the near (trace horse).' The chariot-race described here is a *δρόμος τέθριππος*. In the *τέθριππον* (*τετραορία*, Pind.) the four horses were harnessed abreast. The two in the middle were under the yoke (*ἰνύγιοι*), and were called respec-

tively ὁ μέσος δεξιὸς and ὁ μέσος ἀριστερός (Schol. ad Ar. *Nub.* 122). The two outside horses drew in traces,—ὁ δεξιὸς *σειραῖος* and ὁ ἀριστερός *σειραῖος*. Suetonius (*Tib.* c. 6) says that when after Actium Augustus triumphed in a four-horse chariot, Tiberius was mounted on the *sinisteriore funali equo*, Marcellus on the *dexteriore*.—The *συνωρίδιο δρόμος*, or two-horse chariot-race, was not introduced at Olympia till 408 B.C., nor at Delphi till 400 B.C. (Paus. v. 8. 3).

725 βία φέρουσιν.] 'Run away:' Eur. *Hipp.* 1224, αἰ δ' ἐνθακούσαι στόμια πυριγενῆ γνάθους | βία φέρουσιν. Cf. Verg. *Geo.* I. 514, *Fertur equis auriga, neque audit currus habenas*.

ἐκ δ' ὑποστροφῆς.] Cf. ἐξ ὑπερέρας χερσός, v. 455, note.

726 ἕκτον ἑβδομὸν τ'.] 'When finishing the sixth and now (beginning) the seventh round.' *τελοῦντες* has, in fact, a twofold sense, meaning with *ἕκτον* 'ending,' with *ἑβδομὸν* 'now performing,' i. e. 'beginning to perform.' Cf. *Od.* II. 374, πρὶν γ' ὅταν ἐνδεκάτη τε δωδεκάτη τε γένηται. The length of the course from *βαλβίς* to *στήλη* was usually a stade, i. e. about 606 Eng. feet (*ἕκπλεθρος δρόμος*, Eur. *Med.* 1181). In chariot-races the *στήλη* was usually rounded twelve times (*δωδεκάγυαμπτὸν τέρμα*, Pind. *O.* 3. 59), the chariots performing twelve *double* courses of 2 stades each (*δωδεκάδρομα τέθριππα*, Pind. *O.* 2. 92); so that the entire length of the race was rather less than 3 miles. In the *Roman Circus*, seven rounds were usually made, one of the seven *ova*

μέτωπα συμπαίουσιν Βαρκαίοις ὄχοις·  
κάντευθεν ἄλλος ἄλλον ἐξ ἑνὸς κακοῦ  
ἐθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
ναυαγίων Κρισαίων ἵππικῶν πέδον.

γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἠνιοστρόφος  
ἔξω παρασπᾶ κἀνοκωχεύει παρείς  
κλύδων' ἐφιππον ἐν μέσῳ κυκώμενον.

ἤλαυνε δ' ἔσχατος μὲν, ὑστέρας ἔχων  
πώλους Ὀρέστης, τῷ τέλει πίστιν φέρων·  
ὅπως δ' ὄρᾳ μόνου νιν ἔλλελειμμένον,

being taken down for each. As the total length of the Circus Maximus in the time of Julius Caesar was 3 stades, and the actual course rather less than  $2\frac{1}{2}$ , the total distance for the Roman chariot-race would have been about 4 miles.

727 Βαρκαίοις] = Λιβυκοῖς: cf. v. 703. This allusion to Barca as existing in the 'Heroic' age is of course an anachronism. The city was founded 554 B.C. in the interior of Cyrenaica, by a body of seceders from Cyrene (itself founded in 631 B.C.): cf. Herod. iv. 160.

730 ναυαγίων.] Cf. Aesch. frag. 166, πληγείσ' ἐνανάγησεν ὄστρακον-μένη (of an earthen jar dashed to pieces): pseudo-Dem. Erot. p. 1410, ἐν τοῖς ἵππικοῖς ἀγῶσι ἠδίστην θέαν παρέχεται τὰ ναυαγούντα. Cf. κλύδων' ἐφιππον, v. 733.

Κρισαίων.] Cf. v. 180, note.

731 γνοὺς δέ...κυκώμενον.] 'Aware, the clever charioteer from Athens pulls aside and slackens, letting pass the wave of chariots surging in mid-course.' The tact and shrewdness of their 'clever' representative in this Panhellenic contest would be peculiarly gratifying to an Athenian audience. In Cleon's sketch of his fellow-citizens' character the pride of δεινότης is a strongly-marked trait: see Thuc. III. 37, 38.

732 κἀνοκωχεύει.] Holds back, slackens speed. The metaphor in ναυαγίων and κλύδωνα is sustained by

ἀνοκωχεύει, since, according to Suidas (s. v.), it had a technical sense—to ride out a storm after making the ship snug:—ἀνοκωχεύειν παρὰ Σοφοκλεῖ τὸ ἀνασειράζειν καὶ ἀνοκωχεύειν τὸ ἐν πελάγει χειμῶνος ὄντος στείλαντας τὰ ὀθόνια σαλεύειν. So Herod. vi. 116, ὑπὲρ τούτου (τοῦ ἐπιπέλου) ἀνοκωχεύσαντες τὰς νῆας: and metaphorically, ix. 13, πρὶν μὲν νυν ἢ πυθέσθαι ἀνεκώχευε. (Since ἀνοκωχή is formed from ἀνοχή by reduplication, the form ἀνακωχεύειν is manifestly corrupt.)

734 ὑστέρας.] Hermann and Monk ὑστέρας δέ: 'postremus quidem vehabatur, sed cohibebat equos'; i. e. 'he was last, it is true, but then he held back on purpose.' This ingenious interpretation disregards the peculiar force of ὑστέρας. 'Orestes was driving last, keeping his horses behind:' i. e. he was not only hindmost, but kept a certain interval between himself and the chariot next before him. A man might be absolute last, without being ὑστέρος, 'in the rear.'

735 πίστιν φέρων.] 'Resting his hopes upon the finish.' Cf. Pind. O. xi. 17, νικῶν | 'Ἴλα φερέτω χάριν (a rare phrase). Observe the hidden import of the words. The 'end' in which Orestes trusts is now close at hand.

736 ἔλλελειμμένον.] 'Left in.' ἔλλειπειν usu. = to be deficient (*intrans.*), and the pass. ἐλλείπεισθαι,

cf.  
α γ-ε κ ω = ἀνοκωχεύειν

ὄξυν δι' ὧτων κέλαδον ἐνσείσας θοαῖς  
 πῶλοις διώκει, κάξις ὠσαντε ζυγὰ  
 ἤλαυνέτην, τότ' ἄλλος, ἄλλοθ' ἄτερος  
 κάρα προβάλλων ἵππικῶν ὄχημάτων.

740

καὶ τοῖς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους?  
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·  
 ἔπειτα λύων ἠνίαν ἀριστεράν

κάμπτοντος ἵππου λαυθάνει στήλην ἄκραν

παίσας· ἔθραυσε δ' ἄξονος μέσας χυθῆς,

κάξ ἀντυγον ὠλισθε· σὺν δ' ἐλίσσεται

τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδω

πῶλοι διεσπάρησαν ἐς μέσον δρόμον.

745

to be rendered deficient—to be surpassed, or to become a failure. See, however, Eur. *El.* 609, πᾶς ἀρήρησαι φίλοις, | οὐτ' ἐλλέλοιπας ἐλπιδ'—'and hast left no hope in them.' For a similar peculiarity in the use of a compounded verb, see ἐγγε-λῶσα, v. 277 and note.

737 κέλαδον.] Cf. v. 712, ἵπποις ἄμοκλήσαντες: *Il.* VIII. 184, ὡς εἰπῶν ἵπποισιν ἐκέκλετο φώνησέν τε. It seems more natural to understand κέλαδον of the voice than of the μάστιξ armed with bells or rattle.

738 κάξις ὠσαντε.] Hermann preferred the plural, of which the MSS. are in favour. The dual, however, is decidedly recommended by the greater distinctness with which it reminds one that the race was now a race between two—Orestes and the Athenian.

739 τότε... ἄλλοτε.] Cf. Plato, *Phaedr.* p. 247 E, τούτω δὲ ἐν ἡμῖν τοτὲ μὲν ὁμονοεῖτον ἔστι δὲ ὅτε στασιά-ζέτον· καὶ τοτὲ μὲν ἢ ἑτέρα, ἄλλοτε δὲ ἢ ἑτέρα κρατεῖ.

740 κάρα προβάλλων.] 'Shewing his head in front of the equipages.' Each was leaning forward in his car, and so the head of the leader for the time being would be seen emerging in relief against the sky in front of the overlapping chariots.

742 ὀρθὸς ἐξ ὀρθῶν δίφρων.] The epithet is more specially appropriate to δίφρων, but is given to Orestes also in accordance with an idiom of which ἐκὼν ἐκόντα is the commonest instance. Cf. *Phil.* 683, ἴσος ὦν ἴσοις ἀνὴρ: Aesch. *Cho.* 546, φίλος φίλοισι τοῖς ἐκεῖ. The Greek vases shew the driver standing *erect* in his car.

743 λύων.] Slackening. Cf. *Il.* XXIII. 465 (the speaker is conjecturing why the chariot for which he looks has not appeared round the goal): ἦε τὸν ἠνίοχον φύγον ἠνία, οὐδὲ δυνάσθη | εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτόχησεν ἐλίξας.

745 παίσας.] The mishap against which Nestor warns Antilochus to be on his guard (*Il.* XXIII. 340): λίθον δ' ἀλέασθαι ἐπαυρεῖν, | μήπως ἵππους τε τρώσης κατὰ θ' ἄρματα ἀξῆς.

747 τμητοῖς.] 'shapely': *teretes.* *Il.* X. 567, ἵππους μὲν κατέδησαν εὐ-τμητοῖσιν ἱμάσι.

πέδω.] For dative, cf. v. 244, note.

748 διεσπάρησαν.] 'Broke off:' not 'dispersed,' since they were still yoked together, and apparently dragging the disabled chariot after them: see v. 754.

749 στρατός.] The people: λέως, δῆμος, opposed by Pind. (*P.* II. 87)

στρατὸς δ' ὄπῳσ ὄρᾱ νιν ἐκπεπτωκότα

δίφρων, ἀνώλολυξε τὸν νεανίαν,

οἱ ἔργα δράσας οἷα λαγχάνει κακὰ,  
φορούμενος πρὸς οὐδᾶς, ἄλλοτ' οὐρανῷ

σκέλη προφαίνων, ἔστε νιν διφρηλάται,  
μόλις κατασχεθότες ἵππικὸν δρόμον,

ἔλυσαν αἱματηρὸν, ὥστε μηδένα.

γνώναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.

καί νιν πυρᾶ κέαντες εὐθύς ἐν' βραχεῖ  
χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ

φέρουσιν ἄνδρες Φωκέων τετάγμενοι,

ὅπως πατρώας τύμβον ἐκλαχῆ χθονός.

τοιαυτὰ σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγῳ

ἀλγεινὰ, τοῖς δ' ἰδοῦσιν, δῖπερ εἶδομεν,

μέγιστα πάντων ὧν ὅπωπ' ἐγὼ κακῶν.

## ΧΟΡΟΣ

φεῦ φεῦ! τὸ πᾶν δὴ δεσπότηται τοῖς πάλαι  
προρριζόν, ὡς ἔοικεν, ἔφθαρται γενος.

to the educated class, σοφοί: χῳπό-  
ταν ὁ λαβρὸς στρατὸς, | χῳταν πόλιν  
οἱ σοφοὶ τηρέωντι. Cf. στρατηγὸς ap-  
plied to Creon king of Thebes, Soph.  
*Ant.* 8: πόλει | κήρυγμα θείναι τὸν  
στρατηγὸν ἀρίτως.

750 ἀνώλολυξε.] properly a word  
of good omen (ὄλολυγμὸν εὐφημοῦντα,  
Aesch. *Ag.* 28); here a euphemism  
for ἀνεκώκυσε.

752 φορούμενος... ἄλλοτε.] Cf.  
*Trach.* 11, φοιτῶν ἐναργῆς ταῦρος,  
ἄλλοτ' αἰόλος | δράκων: Pind. *P.* IV.  
78, ξείνος αἰτ' ὧν ἀστός.

753 σκέλη προφαίνων.] i. e. tossed  
feet uppermost to the sky. Com-  
pare *Hamlet*, III. 3 ad fin., 'Then  
trip him up, that his heels may kick  
at heaven:' where Steevens quotes  
from Heywood's *Silver Age* (of  
1613), 'Whose heels tript up, kick'd  
'gainst the firmament.'

757 ἐν βραχεῖ χαλκῷ.] Cf. Aesch.

*Ag.* 426 (ὁ χρυσαιμοιβὸς δ' Ἄρης σωμα-  
των)... φίλοισι πέμπει βραχὺ | ψῆγμα  
δυσδάκρυτον, ἀντήγορος σποδοῦ γεμί-  
ζων λέβητας εὐθέτου' (where βραχὺ  
seems better than βαρὺ: the contrast  
between the figurative βαρὺ and the  
literal εὐθέτου would be too harsh:)  
Eur. *Supp.* 1130, σποδοῦ τε πλήθος  
ὄλιγον ἀντὶ σωματων | εὐδοκίμων.

758 σποδοῦ.] For the genitive,  
see v. 19, note.

759 ἄνδρες Φωκέων.] Partitive  
genit.: cf. Xen. *Anab.* I. 81: Πατα-  
γύνας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κῦρον  
πιστῶν: Thuc. VI. 43: ἄνδρες τῶν  
φυλάκων.—Madv. *Synt.* § 51 a.

761 ὡς μὲν ἐν λόγῳ.] 'Piteous in  
the telling as tale can be.' Cf.  
*O. C.* 15, πύργοι μὲν οἱ | πόλιν στέ-  
γουσιν, ὡς ἀπ' ὀμμάτων, πρόσω: *Ant.*  
1161, ἂν ζηλωτὸς, ὡς ἐμοί, ποτε:  
Eur. *Alc.* 801, ὡς γ' ἐμοί χρῆσθαι  
κριτῆ.

750

755

760

765

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῆ λέγω,  
ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
εἰ τοῖς ἐμαυτῆς τὸν βίου σώζω κακοῖς.

## ΠΑΙΔΑΓΩΓΟΣ

τί δ' ὠδ' ἀθ<sup>?</sup>υμείς, ὦ γύναι, τῷ νυν λόγῳ;

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

δεινὸν τὸ τίκτειν ἐστίν· οὐδὲ γὰρ κακῶς  
πάσχοντι μῖσος ὦν τέκη προσγίγνεται.

770

## ΠΑΙΔΑΓΩΓΟΣ

μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἤκομεν.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;  
εἴ μοι θανόντος πίστ' ἔχων τεκμήρια  
προσηλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς,  
μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς

775

766 ὦ Ζεῦ, κ.τ.λ.] Clytaemnestra had always regretted that she had failed to destroy Orestes (v. 297), and now recognises his death as a gain; yet the mother cannot help feeling a pang at the first news of her son's fate. To regard the language of vv. 766—8 and 770—1 as mere hypocrisy, designed to keep up appearances before the Phocian stranger, would be to deprive Sophocles of credit for a true and powerful touch. These few words of genuine grief humanize, and therefore dramatize, Clytaemnestra more vividly than anything in Aeschylus.

λέγω.] Conjunct. deliberative: usu. aorist, as Eur. *Hec.* 1057, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω; but cf. *Il.* 1. 150, πῶς τίς τοι πρόβρων ἐπεσιν κείθηται Ἀχαιῶν; Ar. *Plut.* 1198, ἐγὼ δὲ τί ποιῶ; Present and aorist

combined, Eur. *Ion*, 758, εἰπωμεν ἡ σιγῶμεν;

770 δεινόν.] Cf. Aesch. *P. V.* 39, τὸ συγγενές τοι δεινὸν ἢ θ' ὁμίλια: *Theb.* 1031, δεινὸν τὸ κοινὸν σπλάγχχνον: Eur. *Phoen.* 355, δεινὸν γυναιξὶν αἱ δι' ὠδῶν γοναί.

771 πάσχοντι.] Cf. v. 145, note. 775 τῆς ἐμῆς ψυχῆς γεγώς.] 'The offspring of my life,' not 'the son of my heart,' a notion which scarcely belongs to ψυχή, except in the phrase ἐκ τῆς ψυχῆς, e.g. Xen. *An.* VII. 7. 43, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν. So Soph. *Ant.* 1066, τῶν σῶν ἐκ σπλάγχχνων εἷς, 'one of those in whom thy heart's blood flows,' (said to Kreon, of his son). Cf. Moschopulus, τῶν Ἀττικῶν λέξεων συλλογῆ, s. v.: ψυχή καὶ ἡ φύσις, ὡς παρὰ Σοφοκλεί' τῆς ἐμῆς ψυχῆς γεγώς, ἤγον τῆς ἐμῆς φύσεως.



ἀπεξενούτο· καὶ μ', ἐπεὶ τῆσδε χθονὸς  
 ἐξήλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι  
 φόνους πατρῶους δεινὴ ἐπηπείλει τέλειν·  
 ὥστ' οὔτε νυκτὸς ὕπνου οὔτ' ἐξ ἡμέρας  
 ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν  
 χρόνος διηγέ μ' αἰὲν ὡς θανουμένην.  
 νῦν δ'—ἡμέρα γὰρ τῆδ' ἀπήλλαγμαί φόβου  
 πρὸς τῆσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη  
 ξύνοικος ἦν μοι, τοῦμόν ἐκπίνονσ' αἰεὶ.  
 ψυχῆς ἄκρατον αἶμα—νῦν δ' ἔκηλά που  
 τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

## ΗΛΕΚΤΡΑ

οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα, ἴσθ' ἔχων  
 Ὀρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ᾧδ' ἔχων

777 ἀπεξενούτο.] 'was estranged from me.' Cf. Eur. *Hipp.* 1085, οὐχ ἔλθ' αὐτὸν, δμῶς; οὐκ ἀκούετε | πάλαι ξενούσθαι τόνδε προὔννεποντά με; i. e. 'that he is no longer son of mine.'

καὶ μ'.] Cf. v. 383, note.

780 ὥστ' οὔτε.] We should have expected ὥστε μήτε. But ὥστε here introduces what is emphasized rather as an *independent fact* than as a *result*; and, though joined with the infin., is virtually equivalent to ὥστε with the indic. Cf. Dem. *de F. Legat.* p. 439, οὗτω δὲ ἀτόπους τινὰς ἐν τῇ πόλει καὶ δυσχερεῖς ἀνθρώπους εἶναι ὥστε οὐκ αἰσχύνεσθαι. See Appendix B in Mr Shilleto's edition of that speech, where, among others, this passage and the difficult one, Eur. *Phoen.* 1357, are referred to. Donaldson's conjecture, ὕπνος...ἐμ' ἐστέγαζεν ἠδύς (which the cacophony of νυκτὸς ὕπνος condemns), is improbable.

ἐξ ἡμέρας.] *Interdium*. Cf. *Od.* XII. 286, ἐκ νυκτῶν δ' ἀνεμοὶ χαλεποὶ, δηλήματα νηῶν, | γίγνονται. But ἐξ ἡμέρας ἐς ἡμέραν, Herod. IX. 8, = *ex die in diem*.

781 ὁ προστατῶν...θανουμένην.]

'The imminent hour kept me ever in fear of death.' In strict accuracy, ὁ τοῦ προστατοῦντος χρόνου φόβος διηγέ με, κ.τ.λ.—ὁ προστατῶν χρόνος, the time just in advance of the present,—the instant future. Elsewhere προστατεῖν has always the sense of supervising or controlling.

782 διηγέ, κ.τ.λ.] 'Kept me living,' &c. Cf. Dem. *Cor.* p. 255, ὁ γὰρ τότε ἐνοστάς πόλεμος ἐν πᾶσι τοῖς κατὰ τὸν βίον ἀφθονωτέροις καὶ εὐωνοτέροις διήγαγεν ἡμᾶς τῆς νῦν εἰρήνης: i. e. 'caused you to live.'

784 μείζων βλάβη.] 'A worse plague.' Cf. v. 301.

786 ἄκρατον.] 'My sheer heart's blood:' cf. Aesch. *Cho.* 571, φόνου δ' Ἐρινὸς οὐχ ὑπεσπανισμένη | ἄκρατον αἶμα πίεται, τρίτην πόσιν.

787 οὔνεκα.] Cf. v. 387, note.

788 οἴμοι τάλαινα.] For the nom. with οἴμοι, cf. *Phil.* 414, οἴμοι τάλας: *Trach.* 982, οἴμοι ἐγὼ τλάμων, etc. But also, v. 674, οἱ γὰρ τάλαινα.

νῦν.] Referring bitterly to Clytemnestra's emphatic use of the word, vv. 783—6, νῦν δ', ἡμέρα γάρ, κ.τ.λ.—νῦν δ' ἔκηλά που, etc.

789 ὅτε] = ἐπειδῆ. Cf. v. 38, note.

πρὸς τῆσδ' ὑβρίζει μητρός. ἀρ' ἔχει καλῶς;

790

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὔτοι σὺ κείνος δ' ὡς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ἤκουσεν ὧν δεῖ <sup>καταλείπει</sup> κάπεκυρῶσεν καλῶς.

## ΗΛΕΚΤΡΑ

ὑβρίζε' νῦν γὰρ εὐτυχούσα τυγχάνεις.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὔκουν Ὀρέστης καὶ σὺ παύσετον τάδε;

795

## ΗΛΕΚΤΡΑ

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

791 οὔτοι σὺ.] Sc. καλῶς ἔχεις, i. e. you are far from being what I could wish.

792 Νέμεσι.] A var. lect. is Νέμεσις, as in Eur. *Phoen.* 183, ἠὲ Νέμεσι, κ.τ.λ. Cf. *Phoen.* 199, ὦ Δὸς ἔρνος Ἀρτεμι: Ar. *Ran.* 893, vocat. ξύνεσι. On the other hand, Ar. *Ach.* 27, ὦ πόλις, πόλις.—Properly speaking, νέμεσις represents the principle of just distribution (νέμειν), or, personified, the Power which resents glaring inequality between men's portions in life, and helps to restore equilibrium by reducing immoderate prosperity. In Greek poetry and prose Νέμεσις usually appears, not as the punisher of guilt, but simply as the jealous enemy of high good fortune: e.g. Eur. *Phoen.* 187, ἠὲ Νέμεσι...σὺ τοι μεγαληγορίαν ὑπεράνορα κοίμῃσις. Thus the author of the speech in *Arist.* I. p. 782, after mentioning that he had been seven times indicted by Aristogeiton and as often acquitted, adds: καὶ Ἀδράστειαν μὲν ἀνθρώπος ὧν ἐγώ γε προσκυνῶ. Hence arose a more general conception of

Νέμεσις as the goddess of retribution generally, with the functions of Δίκη or of the Ἐρινύες. In this rarer sense νέμεσις is often joined with θεῶν: e.g. Soph. *Phil.* 517, τὰν θεῶν νέμεσιν ἐκφυγῶν: Eur. *Or.* 1361, ἔβα θεῶν νέμεσις εἰς Ἑλέναν.

τοῦ θανόντος ἀρτίως.] 'The lately dead,'—with a significant allusion to Agamemnon (τὸν πάλαι ἀλόντα, v. 126). For ὁ θανὼν ἀρτίως instead of ὁ ἀρτίως θανὼν, cf. Aesch. *P. V.* 215, τῶν παρεστώτων τότε: *ib.* 1013, τῷ φρονοῦντι μὴ καλῶς: Eur. *Med.* 874, τοῖσι βουλευούσων εἶ.

793 ἤκουσεν ὧν δεῖ.] 'Nemesi has heard those who should he heard,' Clytaemnestra replies—availing herself of the ambiguity of the preceding line; in which τοῦ θανόντος is clearly meant to depend on Νέμεσι, but might depend on ἄκουε.

796 οὐχ ὅπως] = *nedum*. But with the first clause of a sentence, οὐχ ὅπως = *non solum non*: e.g. Dem. *Phil.* II. p. 67, τοὺς δὲ Θηβαίους ἡγεῖτο...οὐχ ὅπως ἀντιπράξει...ἀλλὰ καὶ συστραπέσει.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιός τυχεῖν,  
εἰ τήνδε παύσαις τῆς πολυγλώσσου βοῆς.

## ΠΑΙΔΑΓΩΓΟΣ

<sup>thean</sup> ουκ οὖν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κύρει. <sup>are well</sup>

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ἦκιστ' ἐπέλπερ οὐτ' ἐμοῦ καταξίως  
πράξειαις οὔτε τοῦ παρυσσαντος ξένου.  
ἀλλ' εἰσιθ' εἰσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

## ΗΛΕΚΤΡΑ

ἄρ' ὑμῖν ὡς ἀλγοῦσα κῶδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἢ δύστηνος ὡδ' ὀλωλότα;  
ἀλλ' ἐγγελωσα φρουδοῦ. ὦ τάλαιν' ἐγώ·  
Ὅρεστα φίλταθ', ὡς μ' ἀπώλεσας θανων.

805

797 ἦκοις...παύσαις.] So Wunder for the ἦκοις...ἐπανσας of the MSS. The correction is probably true. But, as regards grammar, ἐπανσας would stand: for εἰ with aor. indic. may be followed by ἂν with optat., when a past occurrence is represented as the condition of something still present: *Od.* I. 236, ἐπεὶ οὐ κε θανόντι περ ὡδ' ἀκαχοίμην, | εἰ μετὰ οἷς ἐτάροισι δάμη Τρώων ἐνὶ δήμῳ: *Thuc.* II. 60, εἰ μοι καὶ μέσως ἠγούμενοι προσεῖναι αὐτὰ πολεμεῖν ἐπέισθητε, οὐκ ἂν εἰκότως νῦν γε τοῦ ἀδικεῖν αἰτίαν φεροίμην.

799 εὖ κύρει.] Cf. v. 791, κείνος δ' ὡς ἔχει, καλῶς ἔχει.

800 καταξίως.] So Brunck and Hermann, the latter quoting Schaefer *ad loc.*: 'Nostrum satis tuetur similis locus in *O.C.* 911, ἐπεὶ δέδρα καὶ οὐτ' ἐμοῦ καταξίως | οὐθ' ἂν πέφυκας αὐτός, κ. τ. λ. Omnino amat Sophocles haec adverbia. *O.T.* 135, ἐπαξίως γὰρ Φοῖβος, ἀξίως δὲ σύ.'—Erfurdt, from one MS., read κατ'

ἀξίαν | πράξειαις: Monk and Bothe, believing that ἂν could not be omitted, κατάξι' ἂν. Hermann points out that ἂν may be easily and naturally supplied from v. 799. As to καταξίως versus κατ' ἀξίαν, Schaefer's argument from Sophocles's alleged 'love' for these adverbial forms is not worth much: but the MSS. seem to decide in favour of καταξίως.

803 τῶν φίλων.] *i. e.* Orestes: so in v. 346, τῶν φίλων = τοῦ πατρός.

807 ἐγγελωσα.] It was not true that Clytaemnestra had felt no pang at the first news of her son's death: cf. v. 766, and *note*. But the feigned despondency of the messenger at her reception of his news had recalled her to a sense of all the advantages of which that news assured her. Her feeling of triumph was further quickened by the irritating laments of Electra; and she left the stage with an exultant air.

808 θανών.] *i. e.* you are the

ἀποσπάσας γὰρ τῆς ἐμῆς οὐχὶ φρενὸς  
 αἶ μοι μόναι παρήσαν ἐλπίδων ἔτι,  
 σὲ πατρός ἤξειν ζῶντα τιμωρόν ποτε  
 καμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
 μόνη γὰρ εἶμι, σοῦ τ' ἀπεστερημένη  
 καὶ πατρός. ἤδη δεῖ με δουλεύειν πάλιν  
 ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοὶ  
 (φονεῦσι πατρός) ἀρά μοι καλῶς ἔχει;  
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
 ξύνοικος εἶσεμι, ἀλλὰ τῆδε πρὸς πύλην  
 παρεῖς' ἐμαντὴν ἀφίλος ἀνάω βίον.  
 πρὸς ταῦτα καίνέτω τις, εἰ βαρύνεται,  
 τῶν ἔνδον ὄντων· ὡς χάρις μὲν, ἦν κτάνη,  
 λύπη δ', εἰς ζῶ· τοῦ βίου δ' οὐδεὶς πρόθος.

810

815

820

slayer, rather than the dead: cf. Eur. *Hipp.* 838, τῆς σῆς στερηθεὶς φιλότατης ὀμίλλας—| ἀπόλεσας γὰρ μάλλον ἢ κατέφθισο: Soph. *Ant.* 870, θανῶν ἔτ' οὖσαν κατήναρες με.

809 οὐχε.] The word is especially suitable with ἀποσπάσας, since οὐχεται φέρων, οὐχεται λαβῶν, etc., was said of *decamping* with booty. The Trag. often use οὐχομαι with a participle in reference to the dead who have *deserted* their friends on earth: e. g. Eur. *Alc.* 474, προθανοῦσα φωτὸς οὐχε.

810 αἶ...ἐλπίδων.] Cf. Xen. *Mem.* II. 8. 3, τοῖς τοιούτοις τῶν ἔργων, etc.: Madv. *Synt.* § 50.

812 μολεῖν.] 'Betake myself.' Cf. *Ai.* 404, ποῖ τις οὖν φύγη; | ποῖ μολῶμεν μὲν; O. C. 1747, αἰαί, ποῖ μολῶμεν ὦ Ζεῦ; Eur. *Hec.* 1057, πᾶ βῶ, πᾶ στῶ, πᾶ κέλσω; Verg. *Georg.* IV. 504, *Quid faceret? quo se parva bis coniuge ferret?*

814 ἤδη.] 'Henceforth.' Monk wished to place the stop *after* ἤδη: but δεῖ με δουλεύειν as the beginning of a sentence would be too harsh. Others, ἡ δὲ δεῖ.

δουλεύειν.] Electra might use the term literally: see vv. 189—192, 264, 5.

817 τοῦ λοιποῦ χρόνου.] For this genitive, cf. v. 477, *note*.

818 εἶσεμι.] Dindorf retains ξύνοικος ἔσομαι: Dawes emends by the obvious transposition, ἔσομαι ξύνοικος: Hermann, pronouncing such a transposition improbable, reads ξύνοικος εἶσεμι—which, whether right or not, is the best emendation that has been attempted. Erfurd, ξύνοικος ἔσομαι τῆδε γ', ἀλλὰ πρὸς πύλην.

819 παρεῖς' ἐμαντὴν.] With τῆδε πρὸς πύλην: 'I will lay me down at this gate, and friendless wear out my life.' Cf. Sappho, *frag.* 17, ταῖσι δὲ ψυχρὸς μὲν ἔγεντο θυμός, | παρ' δ' ἔεισι τὰ πτερά: Π. XXIII. 868, ἡ μὲν (the bird) ἔπειτ' ἤϊξε πρὸς οὐρανόν, ἡ δὲ παρεῖθη | μήρινθος προτὶ γαίαν—the cord drooped earthwards. This interpretation seems to express Electra's listless despair more graphically than the interpretation followed by Schneidewin, who takes παρεῖς' ἐμαντὴν to mean 'having given over all care for myself,' *secura mei*.

822—870. This κομῶς (see v. 121, *note*) is included in the second ἐπεισόδιον (vv. 516—1056), according to Aristotle's definition that an ἐπεισόδιον includes all that intervenes

## ΧΟΡΟΣ

ποῦ ποτε κεραυνοὶ Διὸς, ἢ ποῦ φαέθων Ἄλιος, εἰ  
 ταῦτ' ἐφορῶντες 825  
 κρύπτουσιν ἔκηλοι; *see for care*

## ΗΛΕΚΤΡΑ

εἰ εἰ, αἰαῖ.

## ΧΟΡΟΣ

ὦ παῖ, τί δακρύεις;

## ΗΛΕΚΤΡΑ

φεῦ.

## ΧΟΡΟΣ

μηδὲν μέγ' αὔσης. *cry out*

830

between two στάσιμα μέλη: see v. 251, note.

823—870. *Chor.* Can Zeus, can the bright Sun view such wrongs, and send no vengeance? *El.* Woe is me. *Chor.* Speak no ill-omened words. *El.* Spare the cruelty of bidding me to hope where there is no hope. *Chor.* Yet the seer Amphiarus was slain: and now his spirit reigns in peaceful majesty beneath the earth. *El.* Yes: for he was avenged; but for Agamemnon there can never be an avenger. *Chor.* I know your grief.—*El.* Cease these consolations—can another son be born to my father's house? *Chor.* All men must die. *El.* But must all die as Orestes died—amid the rush of chariots—stamped to death under horses' feet—far from those who should have rendered the last rites?

823--836. Metres of the first strophe:—

Vv. 823, 4. ποῦ ποῖτέ | κέραυν|οῖ  
 διὸς ἢ | ποῦ φαέθων || daCtyl, iam-  
 bus, two choriambi—a choriambic  
 verse.

V. 825. ἀλιὸς εἰ | ταῦτ' ἐφορῶν|τες |  
 choriambic dipodia hypercatal.

V. 826. κρύπτ|ουσί|ων ἔκ|η|λοι chori-  
 ambus, with ἀνάκρουσις (see v. 486,  
 note), and a hypercatal. syllable.

V. 829. ὦ | παῖ τί δακρῦ|εις, same.

V. 830. μηδ|έν μέγ' αὔ|σης, same.

Vv. 832—836. εἰ | τῶν φάνέρως|...  
 μᾶλλον ἐπέμ|βάσει || choriambic  
 heptameter, commencing with  
 ἀνάκρουσις and finished with a  
 trochee.

826 κρύπτουσιν.] *i. e.* abstain from  
 revealing: cf. *Ai.* 674, δεινῶν τ' ἀη-  
 μα πνευμάτων ἐκοίμισε | στένοντα  
 πόντον: *i. e.* ceases to trouble. κρύ-  
 πτειν is never intransitive, as has  
 been asserted. The only passage,  
 besides this, which is adduced, is  
*Eur. Phoen.* 1114 ff., where Hip-  
 pomedon goes forth, ἔχων σημείον  
 ἐν μέσῳ σάκει, | στικτοῖς πανόπτῃν  
 δμμασιν δεδορκότα, | τὰ μὲν σὺν  
 αἴστρον ἐπιτολαῖσιν δμματα | βλέπον-  
 τα, τὰ δὲ κρύπτοντα δυνόντων μετὰ.  
 In this passage, κρύπτοντα is not  
 accus. neut. plur. agreeing with δμ-  
 ματα, but accus. sing. masc. agree-  
 ing with πανόπτῃν, and governing  
 δμματα.

830 μηδὲν μέγ' αὔσης.] *i. e.* do  
 not complain too indignantly against  
 the ordinances of the gods. Cf. *Plat.*  
*Phaed.* p. 95 B, μὴ μέγα λέγε (referring  
 to the words σύ μοι δοκεῖς ἐξευρήσειν)  
 μή τις ἡμῖν βασκανία περιτρέψῃ τὸν  
 λόγον: 'say nothing presumptuous,  
 lest some malign influence render  
 our discussion futile.' *Od.* XXII.

## ΗΛΕΚΤΡΑ

ἀπολείς.

## ΧΟΡΟΣ

πῶς;

## ΗΛΕΚΤΡΑ

καρὸν ἴσως ἴσως clearly γε. <sup>ἠδὲ</sup> <sup>ἠδὲ</sup>  
 εἰ τῶν φανερώς οἰχομένων εἰς Ἄϊδαν ἐλπίδ' ὑπο-  
 σεις (κατ' ἐμοῦ τακομένας μᾶλλον ἐπεμβάσει.) ? 836

## ΧΟΡΟΣ

οἶδα γὰρ ἄνακτ' Ἀμφιάρεων χρυσοδέτοις ἔρκεσι κρυφθέν-  
 τα γυναικῶν <sup>ἠδὲ</sup>

228, μήποτε πάμπαν | εἰκῶν ἀφρα-  
 δίης μέγα εἰπεῖν, ἀλλὰ θεοῖσιν | μύ-  
 θον ἐπιτρέψαι.

831 ἀπολείς.] *enecabis*. Electra takes the μηδὲν μέγ' αὐτοῦ of the chorus as if they had meant, 'Do not say φεῦ, as if for the *dead*—do not hastily assume that Orestes is indeed dead.' You insult my grief, she replies, by suggesting a hope of him who is *undoubtedly* dead; τῶν φανερώς οἰχομένων.

834 ὑπόσεις.] Schol. ὑποβαλεῖς καὶ ὑποθήσεις.

835 κατ' ἐμοῦ.] Elmsley wished to read κατὰ μου τακομένας, *i. e.* κατατακομένας μου: but, as Hermann says, ἐπεμβάσει would require a *dative*, if κατὰ is not to govern the genitive but is merely separated from τακομένας by tmesis.

837 οἶδα γάρ, κ. τ. λ.] The Chorus understand Electra's τῶν φανερώς οἰχομένων εἰς Ἄϊδαν with reference to Agamemnon rather than to Orestes. 'You torture me,' Electra says, 'by suggesting hopes in connexion with one who is assuredly lost to me.' 'But,' the Chorus answer, 'we know that *Amphiaraios* was avenged.' Throughout these opening lines (823—840) Electra and her comforters are at cross purposes. They are offering general consolations, derived from their faith that Agamemnon will ultimately be avenged; *she* understands them as

intending to throw doubt on the fact of her brother's death.

'Ἀμφιάρεων.] When Amphiaraios married Eriphyle, he bound himself to abide by her decision in any question on which he should differ from her brother Adrastus, his colleague in the government of Argos. Bribed by Polynices with the necklace of Harmonia, Eriphyle counselled her husband to join the expedition of the Seven against Thebes. In the attack upon the city, Amphiaraios was hard pressed, and at length turned to flight by a Theban hero: but as pursuer and pursued drew near to the banks of the river Ismenius, the earth opened and swallowed up the Argive king (*κρυφθέντα*).

χρυσοδέτοις ἔρκεσι... γυναικῶν.] 'By reason of a woman's golden snares.' For the causal dative, cf. v. 42, *note*. χρυσὸδ. ἔρκος, the necklace of Harmonia, daughter of Ares and Aphrodite, which was given to her on her wedding-day by her husband Cadmus. There was a legend that this necklace, always baneful to its possessor, had at length been dedicated in the temple of Athene Pronaea at Delphi (*Apollod. Biblioth.*). In ἔρκεσι there is the further idea of toils, snares: cf. Aesch. *Ag.* 1593, τῆς Δίκης ἐν ἔρκεσι: and so ἀμφίβληστρον of the ποδιστῆρ πέπλος, *Cho.* 483.

838 γυναικῶν.] This is probably

καὶ νῦν ὑπὸ γαίας.

ΗΛΕΚΤΡΑ

ἐ ἐ' ἰώ.

ΧΟΡΟΣ

840

πάμψυχος ἀνάσσει.

ΗΛΕΚΤΡΑ

φεῦ.

ΧΟΡΟΣ

φεῦ δῆτ' ὄλοά γάρ

ΗΛΕΚΤΡΑ

ἐξάμη.

ΧΟΡΟΣ

ταί.

ΗΛΕΚΤΡΑ

845

οἶδ' οἶδ' ἐφάνη γὰρ μελέτωρ ἀμφὶ τὸν ἐν πένθει ἐμοὶ δ'  
οὔτις ἔτ' ἔσθ' ὅς γὰρ ἔτ' ἦν, φρούδος ἀναρπασθείς.

στροφή β'.

ΧΟΡΟΣ

δειλαία δειλαίων κυρεῖς.

the plural for the singular (v. 146), though the plural might be understood literally as meaning 'such as women wear.'

841 **πάμψυχος.**] 'In plenitude of force'—in all the fulness and vigour of his powers. See v. 244, *note*. The Schol. wrongly: *πάμψυχος ἀντὶ τοῦ πασῶν ψυχῶν ἀνάσσει*. Dead kings were believed to be kings of the dead: see *Od.* xi. 484, *πρὶν μὲν γὰρ σε ζῶντων ἐτίμεν ἴσα θεοῖσιν | Ἀργεῖοι νῦν αὖτε μέγα κρατεῖς νεκρόσσι*: Aesch. *Cho.* 348 (of Agamemnon) *κατὰ χθονὸς ἐμπρέπων | σεμνόντιμος ἀνάκτωρ ... βασιλεὺς γὰρ ἦν, ὄφρ' ἔζη*.

843 **φεῦ δῆτ'.**] For this *δήτα* in assent, cf. Aesch. *Suppl.* 246, *Ζεὺς δὲ γεννήτωρ ἴδου. ΔΑΝ. ἴδοιτο δήτα*: Aesch. *Theb.* 924, *ΗΜ. Β. ὦδ' ἐτελεύτασαν ... χερσὶν ὁμοσπύροισιν. ΗΜ. Α. ὁμόσποροι δήτα καὶ πανώλεθροι*. And *δήτα* may be used when the speaker merely reiterates his own expression: e. g. v. 1163, *ὡς μ' ἀπώλεσας, | ἀπώλεσας δήτ'*: *Phil.* 760, *ὠὖ δύστηνε σὺ, | δύστηνε δήτα*.

**ὄλοά γάρ.**] 'For the murderess'—'Was slain?' 'Aye,' 'Yes, yes (she died): for there arose a champion for the mourner.' *ὄλοά* is nom. fem. sing.: the corresponding line in the strophe is v. 830, *φεῦ μὴδὲν μέγ' αὔσης*.

846 **μελέτωρ.**] Alcmaeon, son of Amphiaraus and Eriphyle. He joined the expedition of the Epigoni, and on his return at last obeyed the injunction laid upon him by his father before the expedition of the Seven marched for Thebes—an injunction to take vengeance on Eriphyle. Alcmaeon was the subject of the tragedies by Sophocles and Euripides, and appears to have had an altar at Thebes near Pindar's house (*Pind. P.* VIII. 80).

847 **τὸν ἐν πένθει.**] The dead man, regarded as sharing the indignant desire for revenge felt by his surviving friends. Cf. Aesch. *Cho.* 36, *μέμφεσθαι τοὺς γὰρ νέρθεν περιθύμως, | τοῖς κτανούσι τ' ἐγκοτεῖν*.

849—859. Metres of the second strophe:—

## ΗΛΕΚΤΡΑ

καὶ γὰρ τοῦδ' ἱστορῶ, ὑπεριστωρ,  
 πανσύρτῳ παμμήνῳ δεινῶν  
 στυγνῶν τ' ἀχέων αἰῶνι.

850

## ΧΟΡΟΣ

εἶδομεν ἀθρήνεις.

## ΗΛΕΚΤΡΑ

μή με νῦν μηκέτι  
 παραγάγῃς, ἢ οὐ

855

V. 849. δειλαῖα || δειλαῖῶν κύρεις|  
 cretic, trochaic penthemimer.  
 For δειλαῖα, cf. Eur. *Suppl.* 278  
 (vv. 271—285 being a series of  
 dactylic hexameters), ἀνδραῖ |  
 ἀμφίπτ' | νοῦσά τ' | σὸν γόνυ | καὶ  
 χεῖρά | δειλαῖα|.

Vv. 850—2. Anapaests.

V. 853. εἶδομεν ἀθρήνεις, choriambus, spondee.

V. 854. μῆ με νῦν | μηκέτι, cretic verse.

V. 855. παρᾶγάγῃς | ἢ οὐ, paeon quartus, iambus. This and v. 853 are varieties of the dochmiac: cf. 205, 243, 244.

Vv. 857, 8. παρεῖσ' ἢ ἐλπιδ' ἢ ἔτι | κοῦσ' ἄκ' ἢ || an iambic penthemimer, followed by half a pentameter. This verse is called an *λαμβέλεγος*.

V. 859. εὐπατρίδων τ' | ἄρωγαῖ choriambus, bacchius. Cf. vv. 480, 496.

849 δειλαῖα δειλαῶν.] 'Unhappy thou art, and hapless are thy fortunes.' Schneidewin strangely renders, *miseria miserarum es*, i. e. *miserima*: comparing ἀρρητ' ἀρρήτων γέλασας, *O. T.* 465. But the epithet of the sufferer is often repeated as the epithet of his sufferings: e. g. Eur. *Ion*, 900, ἵνα με λέχεσι μελέαν μελέοις | ἐξεύξω τὰν δύστανον: Eur. *Hec.* 84, ἤξει τι μέλος γοερὸν γοεραῖς. For δειλαῖος applied to things instead of persons, cf. Soph. *Trach.* 1022, δειλαῖα νόσος: *O. C.* 514, τὰς δειλαῖας ἀπόρου φανεῖσας ἀλγηδόνος.

850 ἱστορῶ.] Fem., as Eur. *I. T.*

1431, ὑμᾶς δὲ τὰς τῶνδ' ἱστορας βουλευμάτων: Aesch. *Ag.* 647, τύχη σωτήρ: *ib.* 110, χειρὶ πράκτορι: Eur. *El.* 991, τιμὰς σωτήρας: Aesch. *Suppl.* 1042, θέλκτορι πειθοῖ.

851 πανσύρτῳ.] Literally, swept together from all sides: πάνσυρτος αἰών, 'vita quasi ex malorum omni genere cumulata.' The notion is that of a *confused torrent*:—'in my life of troubles dread and dark, surging blindly through all the months.'—Others, πανδύρτῳ.

852 ἀχέων.] The MSS. and Suidas s. v. ἱστορῶ, have πανσύρτῳ παμμήνῳ πολλῶν | δεινῶν στυγνῶν τ' ἀχέων. Hermann retained πολλῶν, and substituted αἰώνι for ἀχέων. Dindorf ejects πολλῶν, remarking with truth that it seems tame after πανσύρτῳ παμμήνῳ. He observes that αἰών, which in the MSS. is sometimes spelt ἑών, may have dropped out of the text because the copyists suspected the repetition of the three letters in ἀχεωνεωνι. Since αἰώνι is the most necessary word in the sentence, its disappearance from the MSS., which retain ἀχέων, needs to be accounted for. Dindorf's theory, while it helps to explain the disappearance of αἰώνι, supplies a strong argument for the genuineness of ἀχέων. For ἀχέων αἰώνι, cf. v. 19, ἄστρων εὐφρόνη, and *note*.

853 ἀθρήνεις.] So Dind. for ἀθροεῖς, which does not suit v. 864, ἄσκοπος ἀλόβα.

854 νῦν.] Cf. v. 616, *note*.



ΧΟΡΟΣ

τί φής;

ΗΛΕΚΤΡΑ

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
 εὐπατρίδων τ' ἀρωγαί.

*for primos born for same sex*

ΧΟΡΟΣ

πᾶσι θνατοῖς ἔφν μόρος.

860

ΗΛΕΚΤΡΑ

ἢ καὶ χαλαργοῖς ἐν ἀμίλλαις

οὕτως, ὡς κείνῳ δυστάνῳ,

τμητοῖς ὀλκοῖς ἐγκύρσαι;

ΧΟΡΟΣ

ἄσκοπος ἂ λῶβα.

ΗΛΕΚΤΡΑ

πῶς γὰρ οὐκ; εἰ ξένος

ἄτερ ἐμᾶν χερῶν

ΧΟΡΟΣ

παπαῖ.

ΗΛΕΚΤΡΑ

κέκευθεν, οὔτε του τάφου ἀντιάσας

οὔτε γόων παρ' ἡμῶν.

ΧΡΥΣΟΘΕΜΙΣ

ὕφ' ἠδονῆς τοι, φιλτάτη, διώκομαι

870

859 εὐπατρίδων τ'.] Hermann, Brunck, etc., εὐπατριδᾶν τ', depending directly on ἀρωγαί. Schneidewin, εὐπατριδᾶν (omitting τε)—κοινοτ. εὐπατριδᾶν thus becoming a genitive in dependence on ἐλπίδων. Neither of these readings appears so probable as Dindorf's εὐπατριδων τ', agreeing with ἐλπίδων. Cf. v. 162.

863 ὀλκοῖς.] 'The reins that dragged him.' Thuc. uses ὀλκοί of machines for the transport of ships by land: III. 15, ὀλκοὺς παρεσκεύαζον τῶν νεῶν ἐν τῷ Ἰσθμῷ. Hermann understands *sulcos rotarum arenae impressos*.

ἐγκύρσαι.] Sc. μῦρσιμὸν ἐστι, from ἔφν μόρος in v. 860.

864 ἄσκοπος] Not to be looked for: hence 'inconceivable,' 'passing thought;' like ἀφραστός, 'passing words.' In v. 1315 ἄσκοπα = ἀελλπα. Cf. *Trach.* 246, τὸν ἄσκοπον | χρόνον βεβῶς ἦν ἡμερῶν ἀνήριθμον.

866 ἄτερ ἐμᾶν χερῶν.] Cf. Verg. *Aen.* IX. 486, *nec te tua funere mater Produxi pressive oculos aut volnera laevi*.

871—1057. Enter CHRYSOTHEMIS.—*Chrys.* I have hastened to bring you my joyful news: Orestes is with us: I have just found a lock of his hair at the grave.—*El.* My poor sister, Orestes is dead: what you found must have been left there as a memorial of him. But there is

τὸ κόσμιον <sup>ὡς ἔμελλε</sup> μεθεῖσα σὺν τάχει <sup>ὡς ἔμελλε</sup> μολεῖν.  
 φέρω γὰρ ἡδονάς τε <sup>ὡς ἔμελλε</sup> κἀνάπαυλάν <sup>ὡς ἔμελλε</sup> ὧν  
 παροίθην εἶχες καὶ κατέστενες <sup>ὡς ἔμελλε</sup> κακῶν.

## ΗΛΕΚΤΡΑ

πόθεν δ' ἂν εὔροις τῶν ἐμῶν σὺ πημάτων  
 ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν;

875

## ΧΡΥΣΟΘΕΜΙΣ

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ  
 κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾶς ἐμέ.

one hope still.—*Chrys.* Is it anything in which I can help?—*El.* Listen to me: our position leaves us but one chance—you must help me to take the life of our father's murderer. So shall we comfort the spirits of the dead, and win for ourselves a glorious name.—*Chr.* It is mere madness: success is impossible: failure would make our case still worse. Be advised: I will consider your words unsaid: learn to submit where resistance is idle.—*El.* I expected you to reject my overtures: they shall not be renewed.—*Chr.* You must take your own course: hereafter you may perhaps do more justice to the worth of my advice.

871 ὑφ' ἡδονῆς, κ. τ. λ.] 'By joy, dear sister, I am sped.' τοι= 'you must know,' can scarcely be translated except by a slight emphasis on the equivalent of ὑφ' ἡδονῆς. It is perfectly appropriate as introducing the speaker's explanation of her haste, and seems much better than Brunck's σοι, which Hermann admires. Brunck: 'elegantior abundat σοί, ut saepe. Accipi etiam potest pro σου χάριν, vel pro πρός σε.' In his own Latin version, he translates διώκομαι σοι ad te propero—which can scarcely be defended by the use of the dative with ἐγγίξω, πελάξω, πλησιάζω, ἔρχομαι. As to σοι meaning σου χάριν, it seems very doubtful whether διώκομαι σοι could

mean 'I hasten for your sake.' It would more naturally mean 'you see me hastening'; cf. *Phil.* 261, 88' εἰμ' ἐγὼ σοι κείνος: *El.* 938, οὕτως ἔχει σοι ταῦτα. But τοι appears more natural and better.

διώκομαι.] Cf. *Od.* XIII. 161, σχεδὸν ἤλυθε ποντοπόρος νηὶς | ῥίμφα διωκομένη: *Aesch. Eum.* 403, ἐνθεν διώκοσ' ἤλθον ἄγρυτον πόδα.

872 τὸ κόσμιον.] Chrysothemis, always observant of the smaller proprieties, apologizes for her indecorous haste. We are reminded of the contrast between her respect for τὸ κόσμιον—conventional decorum—and Electra's disregard of appearances for the sake of τὸ καλόν—an ideal of duty. Cf. v. 989.

μολεῖν] = ὥστε μολεῖν. Cf. *Thuc.* VI. 50, οἱ Ἀθηναῖοι δέκα τῶν νεῶν προῦπεμψαν... πλεῦσαι τε καὶ κατασκέψασθαι: *Mañv. Sint.* § 141 a.

876 ἔνεστ'.] One MS. has οὐκ ἔνεστ' ἔτι: Schneidewin suggests that οὐκ ἔτ' ἔστ' ἰδεῖν may be the reading. But οὐκ ἔνεστι, 'it is impossible,' seems more forcible here than οὐκ ἔτ' ἔστι, and ἰδεῖν corresponds suitably to εὔροις.

878 ἐναργῶς.] i. e. πάρεστι: 'Orestes is with us—with us in bodily presence, as real as mine before your eyes.' ἐναργῆς is especially said of that which is palpably presented to the senses, as opposed to a shadowy, indistinct vision: cf. *Il.* XX. 130, δεισετ' ἔπειτ', ὅτε κέν τις

## ΗΛΕΚΤΡΑ

ἀλλ' ἡ μέμνησας, ὦ τάλαινα, κἀπὶ τοῖς  
 σαυτῆς κακοῖσι κἀπὶ τοῖς ἐμοῖς γελᾶς;

880

## ΧΡΥΣΟΘΕΜΙΣ

μὰ τὴν πατρώαν ἐστίαν, ἀλλ' οὐχ ὕβρει  
 λέγω τάδ', ἀλλ' ἠέκεινον ὡς παρόντα νῶν.

## ΗΛΕΚΤΡΑ

οἴμοι τάλαινα· καὶ τίνος βροτῶν λόγον  
 τόνδ' εἰσακούσασ' ὦδε πιστεύεις ἄγαν;

## ΧΡΥΣΟΘΕΜΙΣ

ἐγὼ μὲν ἐξ ἐμοῦ τε κοῦκ ἄλλου σαφῆ  
 σημεῖ' ἰδοῦσα τᾶδε πιστεύω λόγῳ.

885

## ΗΛΕΚΤΡΑ

τίν', ὦ τάλαινα, ἰδοῦσα πίστιν, ἐς τί μοι  
 βλέψασα θάλπει τῶδ' ἀνηκέστῳ πυρὶ;

ἐναντίβιον θεὸς ἔλθῃ ἐν πολέμῳ·  
 χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς:  
 the gods are terrible when they ap-  
 pear in bodily shape: *Od.* iv. 841,  
 ὡς οἱ ἐναργεῖς δνειρον ἐπέσσυτο, thus  
 a vivid dream visited him.

881 ἀλλά.] The clause μὰ τὴν  
 π. ἐστ., on account of the peculiar  
 stress laid upon it as forming the  
 sanction of the denial, is allowed to  
 precede ἀλλά: and on the same prin-  
 ciple, when a person's attention has  
 to be called, ἀλλά may follow the  
 vocative: e.g. *Pind. O.* vi. 22, ὦ  
 Φίντις, ἀλλὰ ζεῦξον, κ.τ.λ.

882 ἀλλ' ἠέκεινον.] Sc. λέγω: cf.  
 v. 467, οὐκ ἔχει λόγον... ἐρίξεν... ἀλλ'  
 ἐπισπεύδειν.

νῶν.] Dindorf, νῶ for νβει—a  
 crasis which he supports by νένωται  
 quoted in the *Etymol. M.* p. 601,  
 20: νένωται νενῶται παρὰ Σοφοκλεῖ  
 Ἐλένης γάμῳ. Similarly in *Aesch.*  
*Pers.* 1033, καὶ στέρν' ἄρασσε καὶ  
 βῶα τὸ Μύσιον, he would read κάπι-  
 βῶ, from the old reading κάπιβῶα.

But both ἐπιβῶ and νῶ lack author-  
 ity. In v. 918 *Chrys.* speaks of her-  
 self and *Electra* as νῶν: and so *Elec-*  
*tra*, v. 984.

885 ἐξ ἐμοῦ, κ.τ.λ.] 'On my own  
 authority and none other.' Cf. *O. T.*  
 1275, πολλάκις τε κοῦκ ἄπαξ: *O. C.*  
 935, βία τε κοῦκ ἐκῶν.

887 πίστιν.] 'Warranty.' Cf. the  
 phrases πιστεῖς ποιεῖσθαι πρὸς τινα,  
 πιστεῖς δοῦναι.

888 ἀνηκέστῳ πυρὶ.] 'This banef-  
 ul glow'—this deplorably rash hope,  
 which must end in bitter disappoint-  
 ment. ἀνηκέστος is frequently used in  
 the general sense of 'disastrous,' and  
 especially with reference to states of  
 mind which must lead to unhappy  
 consequences: e.g. χόλος (*Hom.*):  
 πονηρία, ραθυμία (*Xen.*): χαρά (of  
*Ajax's* frenzy, *Ai.* 52). *Schneidewin*  
 reads, ἀνηφαίστῳ πυρὶ, 'a fire not of  
*Hephaestus*,' i. e. not literal, but me-  
 taphorical—a fire of the soul. But  
 the explanatory epithet would have  
 been cumbrous. Limiting adject-

## ΧΡΥΣΟΘΕΜΙΣ

πρός νυν θεῶν ἄκουσον, ὡς μαθοῦσά μου  
τὸ λοιπὸν ἢ φρονούσαν ἢ μῶραν λέγῃς.

890

## ΗΛΕΚΤΡΑ

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἤδονή.

## ΧΡΥΣΟΘΕΜΙΣ

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμην.  
ἐπεὶ γὰρ ἦλθον πατρός ἀρχαῖον τάφον,  
ὄρω κολώνης ἐξ ἄκρας νεορρύτους  
πηγὰς γάλακτος καὶ περιστεφῆ κύκλω  
πάντων ὅσ' ἔστιν ἀνθέων θήκη πατρός.  
ιδούσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ

895

tives, in the Greek Tragedians, always exclude a real ambiguity: e.g. Eur. Or. 621, ὑφήψε δῶμ' ἀνηφαίστω πυρὶ, 'she kindled the house with a fire not of Hephaestus' (i. e. with the flame of passion)—where ἀνηφαίστω guards against a downright misapprehension. Cf. Aesch. P. V. 899, ἀπυρος ἀρδῖς, 'a goad forged on no anvil' (i. e. the gad-fly's sting): *ib.* 1043, πτηνὸς κύων, 'a winged hound' (an eagle).

891 σὺ δ' οὖν.] 'Then do speak.' Cf. Ai. 961, οἱ δ' οὖν γελώντων, 'then let them mock': Ar. Ach. 185, οἱ δ' οὖν βοώντων, 'then let them howl.'

τῷ λόγῳ.] Dat. depending on εἴ τι ἡδεῖ implied in εἴ σοι τις ἤδονή (ἔστι). Madv. *Synt.* § 44 a.

892 καὶ δὴ.] Cf. v. 317, *note*.

κατειδόμην.] A rare form, used by Herodotus, and once by Euripides in a lyric passage, *I. A.* 274. Cf. v. 1059.

893 ἀρχαῖον.] 'Ancestral.' At Athens, right of burial in the family tombs (πατρῶα μνήματα) belonged to the members of the same γένος, and was jealously guarded. See Dem. *Eubul.* p. 1307, ἔθαψε τοῦτους εἰς τὰ πατρῶα μνήματα, ὧν ὄσοιπέρ

εἰσι τοῦ αὐτοῦ γένους κοινωνοῦσιν... καίτοι τίς ἔστιν ὅστις ἂν εἰς τὰ πατρῶα μνήματα τοὺς μηδὲν ἐν γένει τιθέναι ἐάσαι;

894 κολώνης ἐξ ἄκρας.] Join νεορρύτους ἐξ ἄκρας κολώνης, 'which had newly flowed from the top of the mound' (on which they were first poured).

895 πηγὰς γάλακτος.] Cf. Eur. Or. 115, ἐλθοῦσα δ' ἀμφὶ τὸν Κλυταιμνήστρας τάφον | μελίκρατ' ἄφες γάλακτος οἰνωπὸν τ' ἄχην. The μελίκρατον, or mixture of honey and milk, is called πέλανος, Aesch. *Cho.* 83, τί φῶ | χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός;

896 ἀνθέων.] Genit. depending on the substantive implied in περιστεφῆ (στεφός ἐχουσαν): cf. v. 1386, δωμαίων ὑπόστεγος: *Trach.* 247, (χρόνος) ἡμερῶν ἀνήριθμος: Madv. *Synt.* § 287 d.

θήκη.] The θήκη is only another name for κολώνη or τύμβος, the mound which holds the dead. Cf. Aesch. *Ag.* 440, 'There, in their beauty, they fill the sepulchres (θήκας κατέχουσι) of the land of Troy.' The flowers were put in garlands round the base of the mound.

μή ποῦ τις ἡμῖν ἐγγὺς ἐγχερίμπτη βροτῶν.  
 ὡς δ' ἐν γαλήνῃ πάντ' ἔδεροκομην τόπον,  
 τύμβου προσειρπον ἄσπον· ἐσχατῆς δ' ὄρω  
 πυρᾶς νέωρη βόστρυχον τετμημένον·  
 κεύθης τάλαιν' ὡς εἶδον, ἐμπαίει τί μοι  
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν  
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον·  
 καὶ χερσὶ βαστάσασα δυσφημῶ μὲν οὐ,

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898 ἐγχερίμπτη]. 'Lest anyone be close upon me?' μή ἐγχερίμπτει, 'to see whether some one is not close upon me.' The conjunctive gives greater prominence to the notion of cautious fear, and seems therefore more suitable in this place. The indicative might, however, be supported from Eur. *Phoen.* 92, | προὔξερενήσω στίβον, | μή τις πολιτῶν ἐν τρίβῳ φαντάζεται. Cf. v. 581, note.

899 ἐν γαλήνῃ.] Sc. ὄντα. This omission of the participle is peculiarly bold. Cf. v. 313, ἀγροῖς τυγχάνει, and note.

901 πυρᾶς.] Interment seems to have been the rule in historical times, cremation in the Homeric age: though, at all periods, both customs were undoubtedly in use. Cf. v. 58, φλογιστὸν ἤδη καὶ κατηνθρακωμένον: v. 559, σποδοῦ, κ. τ. λ. The τύμβος is called πυρᾶ, because the body was usually burned at the place of sepulture: cf. Ter. *Andr.* I. 1. 100, *sequimur: ad sepulcrum venimus: in ignem imposita est.* But this was not always the case: see Plut. *Tim.* 39, from which it appears that Timoleon's corpse was not burned at the grave. For the genitive, see v. 78, note.

βόστρυχον.] Cf. v. 52, note.

902 ἐμπαίει, κ. τ. λ.] 'There rushes upon my soul a familiar image, (and the belief) that this which I see,' &c. ἐμπαίω is not found elsewhere in classical Greek: but Aesch. uses ἐμπαίω, πρόσπαιος in the sense of 'sudden, violent.'

903 ψυχῇ.] Epexegetical of μοι: see vv. 99, 147.

σύνηθες.] i. e. in imagination. Orestes had not been seen by his sisters since in infancy he was carried away to Phocis.

ὄμμα.] 'Image,'—the beloved form of Orestes, which haunted the thoughts of his sister. Cf. Aesch. *Cho.* 730 (Electra to Orestes), ὦ τερπνὸν ἔμμα (where others θνομα): Soph. *Ai.* 977, ὦ φίλτατ' Ἄτας, ὦ ξύναιμον ἔμμα ἔμοι: ib. 1004, ὦ δυσθέατον ἔμμα καὶ τόλμησ πικρᾶς.

904 ὄραν.] Infin. epexegetical of ἔμμα (cf. v. 543): 'there rushes upon me (=δοκῶ ὄραν) a familiar image—that is, the belief that I see,' &c.

905 βαστάσασα.] Suidas, s. v.:—βαστάσαι δηλοῖ παρά τοῖς Ἀττικοῖς τὸ ψηλαφήσαι. Cf. Eur. *Alc.* 917, φίλιας ἀλόχου χέρα βαστάξων: *Cycl.* 378, δισσοῦς ἀθήσας κάπιβαστάσας χερῶν (Polyphemus weighing in his hand the companions of Odysseus).

δυσφημῶ μὲν οὐ.] 'I utter no ill-omened word.' οὐ δυσφημῶ ought to mean something more than εὐφημῶ, 'I do not break silence.' On the other hand, Chrysothemis, who had not heard the news from Phocis, had no special reason for supposing Orestes dead, or for greeting the lock of hair as a relic of her brother, the unconscious δυσφημία into which Electra falls at v. 1126. But οὐ δυσφημῶ may mean that she avoided any exclamation of a mournful or reproachful character—that she abstained from greeting in such phrase as ἰὼ Ὀρέστα this token of the bro-

χαρᾶ δὲ πίμπλημ' εὐθὺς ὄμμα δακρῦων.  
καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι  
μὴ του τὸδ' ἀγλαῖσμα πλὴν κείνου μολεῖν.  
τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τότε;  
κἀγὼ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι,  
οὐδ' αὖ σὺ πῶς γάρ; ἦ γε μὴδὲ πρὸς θεοὺς  
ἔξῃστ' ἀκλαύστῳ τῆσδ' ἀποστήναι στέγης.  
ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοὺς φιλεῖ  
τοιαῦτα πράσσειν οὐτέ δρῶσ' ἐλάνθαν' ἄν.

910

ther who had so severely tried the sisters' hopes and patience. Cf. Eur. *Hec.* 181, EK. ἰὼ μοι τέκνον.—ΠΟΛΥΞ. τί με δυσφημεῖς;

907 νῦν τε καὶ τότε.] Cf. v. 676, note.

911 ἦ γε μὴδέ.] ἦ οὐκ ἔξῃστι would have stated the bare fact. ἦ μὴ ἔξῃστι states the fact as a condition of the problem in hand. 'You cannot have taken these offerings to the grave. How could you? One who is not allowed,' &c. *Cui ne ad deos quidem liceat* (not licet) *egredi.*

πρὸς θεοὺς... ἀποστήναι.] e.g. to worship in the neighbouring Heraeum (v. 8).—πρὸς θεοὺς, to visit the gods, regarded as dwelling and present in their temples. Cf. Pind. *O.* III. 40, *ξενίας αὐτοῦς (τοῦς θεοῦς) ἐποίχονται τραπέζαις*: Aesch. *P. V.* 537, *θεοὺς ὅσαις θοῖναις ποτινισσομένα.*

912 ἀκλαύστῳ]=μὴ κλαιούση. *O.* T. 401, *κλαίων δοκεῖς μοι καὶ σὺ χῶ συνθεῖς τάδε | ἀγλατήσσειν.*

στέγης.] It appears from vv. 516—518, that Clytaemnestra had forbidden Electra to leave, not only the house, but even the *παρθενώνας*.

913 ἀλλ' οὐδὲ μὲν δὴ.] This formula is used in summarily rejecting the second of two alternatives: e.g. *Ai.* 874, *πᾶν ἐστὶ βῆται πλευρὸν ἔσπερον νεῶν... ἀλλ' οὐδὲ μὲν δὴ τὴν ἀφ' ἡλίου βολῶν | κέλευθον... δηλοῖ φανεί.*

914 τοιαῦτα.] The flowers (v. 896) and the lock of hair could not be the offerings of an *ἐχθρᾶς χειρός*

(v. 433). Clytaemnestra might indeed have poured the libations as a propitiatory offering; though such libations from one hostile to the dead (*δυσμενεῖς χοαί*, v. 440) have already been denounced by Electra as impious (v. 432).

ἐλάνθαν' ἄν.] So Brunck and Dindorf:—Erfurdt and Hermann, *ἐλάνθανεν*. Hermann quotes with approval Elmsley's remark that in Attic Greek the ε of the 3rd pers. sing. was rarely elided before ἄν—*ν ἐφελκυστικόν* being usually interposed. But it is strange if Elmsley adopted his reading *οὔτε δρῶσ' ἄν ἔλαθεν ἄν* merely to avoid such an elision, which may perhaps have been unusual, but which it is against common sense to pronounce inadmissible. The particle ἄν frequently disappeared in the MSS. in such cases: see Porson ad Eur. *Hec.* 1111, *εἰ δὲ μὴ Φρυγῶν | πύργους πεσόντας ἦσμεν... φόβον παρέσχ' ἄν οὐ μέσως ὅδε κτύπος*, where *παρέσχ' ἄν* for *παρέσχεν* was first restored by Heath: *ib.* 1193, *ἀλλ' οὐ δύναιν' ἄν διὰ τέλους εἶναι σοφοί*, where *δύνανται* is given by most MSS. According to Hermann, *οὐκ ἐλάνθανεν* may mean *οὔτε λήσειν ἐμελλεν*, and so is virtually the same as *οὐκ ἐλάνθανεν ἄν*. But the simple imperfect could stand for the imperfect with ἄν only in two cases: (1) in the *αφοῦσις* of a conditional sentence, where there is a *protasis* precluding ambiguity, e.g. Dem. *Phil.* I. p. 9, *εἰ ἅπαντες ὠμολογοῦμεν... οὐδὲν ἄλλο ἔδει*

ἀλλ' ἔστ' Ὀρέστου ταῦτα τάπιτύμβια.

915

ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
οὐχ αὐτὸς αἰεὶ δαιμόνων παρασάταται.

νῶν δ' ἦν τὰ πρόσθεν στῦγνός· ἢ δὲ νῦν ἴσως  
πολλῶν ὑπάρξει κύρος ἡμέρα καλῶν.

## ΗΛΕΚΤΡΑ

φεῦ τῆς ἀνοίας ὡς σ' ἐποικτεῖρω πάλαι.

920

## ΧΡΤΣΟΘΕΜΙΣ

τί δ' ἔστιν; οὐ πρὸς ἡδονὴν λέγω τάδε;

## ΗΛΕΚΤΡΑ

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

## ΧΡΤΣΟΘΕΜΙΣ

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς;

λέγειν: (2) in a *parenthesis* which describes what would certainly have resulted from an action contemplated or commenced, but not completed: e. g. Thuc. VIII. 86, ὠρμημένων τῶν ἐν Σάμῳ Ἀθηναίων πλεῖν ἐπὶ σφᾶς αὐτούς—ἐν ᾧ σαφέστατα Ἰωνίαν καὶ Ἑλλησποντον εὐθὺς εἶχον οἱ πολέμοι—κωλυτῆς Ἀλκιβιάδης ἐγένετο. (Cf. Madv. *Synt.* § 118 a. b.) Here, in the absence of a conditional protasis, ἐλάνθανε without ἄν could only be a statement of actual fact. We must therefore read ἐλάνθαν' ἄν.

915 τάπιτύμβια.] Dindorf's conjecture for τάπιτίμια, which could not mean 'gifts in honour of the dead,' τὰ ἐπὶ τιμῇ τινὸς γιγνόμενα, as Suidas attempts to explain it. The invariable meaning of ἐπιτίμιον, both in prose and verse, is *a penalty*. This sense is clear in Aesch. *Theb.* 1024, ὅπ' οἰωνῶν δοκεῖ ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν, where Schneidewin understands it ironically, 'his last honour.' Cf. v. 1382, τάπιτίμια τῆς δυσσεβείας: Dem. *Cor.* p. 229, κρίσεις...μεγάλα ἔχουσαι ἐπιτίμια.

916 θάρσυνε.] Here = θαρσύνου.

Verbs in -υνω are usually transitive: e. g. αλοχύνω, βαρύνω, ἡδύνω, καλλύνω, μηκύνω. But Aesch. has ταχύνειν, 'to make haste,' *Cho.* 660: and κρατύνειν=κρατεῖν, *P. V.* 156. There are a few instances of verbs in -αίνω used intransitively: e. g. χαλεπαίνω, δυσχεραίνω, and in *Trach.* 552, ὀργαίνειν.

917 δαιμόνων.] Cf. v. 810, αἰ... μόνια παρήσαν ἐλπίδων, and *note*.

920 τῆς ἀνοίας.] Genit. after φεῦ: cf. Madv. *Synt.* 61 b. 2.—ἀνοια—the sanguine credulity which could mistake a relic of the dead for a token of the living.

πάλαι.] Cf. v. 676, *note*.

922 οὐκ οἶσθ' ὅποι.] 'You know not whither or into what fancies you are wandering.' οὐκ οἶσθ' ὅπου γῆς εἰ may have been a proverbial phrase: cf. *O. T.* 1309 (Oedipus, in his first transport of grief and horror), ποῖ γὰρ φέρομαι τλάμων, | πέ μοι φθογγὰ διαπέταται φοραδὴν; *Ar. Av.* 9, ἀλλ' οὐδ' ὅπου γῆς ἐσμέν οἶδ' ἔγωγ' ἔτι.

ὅποι γνώμης.] Cf. v. 390, *note*.

## ΗΛΕΚΤΡΑ

τέθνηκεν, ὦ τάλαινα· τὰ κείνου δέ σοι  
σωτήρι' ἔρρει· μηδὲν ἐς κείνον γ' ὄρα. *impossible* 177 3

925

## ΧΡΥΣΟΘΕΜΙΣ

οἶμοι τάλαινα· τοῦ τὰδ' ἤκουσας βροτῶν;

## ΗΛΕΚΤΡΑ

τοῦ πλησίον παρόντος *with* ἡνίκ' ὄλλυτο.

## ΧΡΥΣΟΘΕΜΙΣ

καὶ ποῦ 'στιν οὗτος; θαῦμά τοι μ' *steadily* ὑπέρχετα.

## ΗΛΕΚΤΡΑ

κατ' οἶκον ἡδύς *welcome* οὐδέ μητρὶ δυσχερῆς.

## ΧΡΥΣΟΘΕΜΙΣ

οἶμοι τάλαινα· τοῦ γὰρ ἀνθρώπων ποτ' ἴν  
τὰ πολλά πατρὸς πρὸς τάφον κτερίσματα; 930

## ΗΛΕΚΤΡΑ

οἶμαι *probably* μάλιστα' ἔγωγε τοῦ τεθνηκότος  
μνημεῖα' Ὀρέστου ταῦτα προσθεῖναι τινά.

## ΧΡΥΣΟΘΕΜΙΣ

ὦ δυστυχήσ' *girl* ἐγὼ δὲ συν χαρᾷ λόγους  
τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἶδουί' ἄρα  
ἴν' ἤμεν ἄτης· ἀλλὰ νῦν, ὄθ' *girl* ἰκόμην,  
τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά. 935

925 ἔρρει] = οἰχεται: cf. v. 57,  
*note*.

929 μητρὶ.] On the position of  
the word, cf. v. 106, *note*.

931 τὰ πολλά.] For the article,  
cf. vv. 166, 564.

πρὸς τάφον.] τάφον and not τά-  
φω, since κτερίσματα implies προσ-  
φορά κτερισμάτων. So ἀπαγγέλλειν  
πρὸς τινα, εἰς πόλιν.

932 μάλιστα.] With οἶμαι, 'I in-  
cline to think,' 'I think that most

probably...' Cf. *Phil.* 617 (Odys-  
seus promised to bring Philoctetes)  
οἶτο μὲν μάλιστα' ἐκούσιον λαβῶν· |  
εἰ μὴ θελοὶ δ', ἄκοντα, 'probably, he  
thought, his willing prisoner; but  
if not,' &c.

935 ἄρα.] 'It seems:' as the event  
proves. Cf. v. 1185, ὡς οὐκ ἄρ' ἦδη  
τῶν ἐμῶν οὐδὲν κακῶν: *Trach.* 1171,  
κἀδόκουν πράξειν καλῶς· | τὸ δ' ἦν ἄρ'  
οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.



## ΗΛΕΚΤΡΑ

οὕτως ἔχει σοι ταῦτ'· εἰ δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρους.

## ΧΡΥΣΟΘΕΜΙΣ

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ;

940

## ΗΛΕΚΤΡΑ

οὐκ ἔσθ' ὅ γ' εἶπον· οὐ γὰρ ὦδ' ἄφρων ἔφυν.

## ΧΡΥΣΟΘΕΜΙΣ

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυός; - *responsive*

## ΗΛΕΚΤΡΑ

τληῖναι σε δρώσαν ἂν ἐγὼ παραινέσω.

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπόσομαι.

## ΗΛΕΚΤΡΑ

ὄρα, πόνου τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

## ΧΡΥΣΟΘΕΜΙΣ

ὀρῶ. ξυνοίσω πᾶν ὅσονπερ ἂν σθένω.

## ΗΛΕΚΤΡΑ

ἄκουε δὴ νῦν ἦ βεβούλευμαι ποιεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων *superfluous*

938 σοι.] Cf. v. 871, *note* on τοι.  
939 πημονῆς.] 'You will relieve the weight of our new sorrow,' *i. e.* you will replace the champion whose death has been announced to us.

λύσεις.] Cf. Eur. *frag.* 5, ἔλυσε τοὺς ἄγαν πόνους: Soph. *O. C.* 1615, ἀλλ' ἐν γὰρ μόνον | τὰ πάντα λύει ταῦτ' ἔπος μοχθήματα: Aesch. *Theb.* 259, λύουσα πολεμίων φόβον.

942 φερέγγυος.] 'Competent.' Cf. Aesch. *Eum.* 87, σθένος δὲ ποιεῖν εἰ φερέγγυον τὸ σόν.

943 δρώσαν.] Stronger than δρᾶν, as implying that a sustained effort

was required (v. 945): cf. Eur. *H. F.* 755, ἀντίποινα δ' ἐκτίνων | τόλμα, διδούς γε τῶν δεδραμένων δίκην.

945 ὄρα.] 'Look you.' Cf. Eur. *Andr.* 87, ὄρᾶς; ἀπαυδᾶς ἐν κακοῖς φίλοισι σοῖς: Ar. *Thest.* 490, ταῦτ' οὐδεπώποτ' εἰφ', ὄρατ', Εὐριπίδης. In Eur. *Phoen.* 719, θέλομ' ἄν' ἀλλὰ τοῦθ' ὀρῶ πολλοῦ πόνου, Valcknär reads τοῦθ', ὄρα, πολλοῦ πόνου. In Aesch. *Eum.* 622, it seems best to read πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδικεῖς; ὄρα: | τὸ μητρὸς αἷμα... ἐκχέας... ἔπειτ'... οἰκῆσαι;

948 καὶ σύ που.] Cf. v. 55, *note.*

ὡς οὔτις ἡμῖν ἐστίν, ἀλλ' "Αιδης λαβῶν  
ἀπεστέρηκε καὶ <sup>τῷ</sup>μόνα λελείμμεθον.

950

ἐγὼ δ' ἔως μὲν τὸν κασίγνητον βίω  
θάλλοντ' ἔτ' εἰσήκουον εἶχον ἐλπίδας  
φόνου <sup>πρὸς</sup> αὐτὸν <sup>πρᾶκτορ'</sup> ἵξεσθαι πατρός·  
νῦν δ' ἠνίκ' οὐκέτ' ἐστίν, ἐς σέ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρώου φόνου  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν

955

950 ἀπεστέρηκε.] Sc. τοὺς φίλους. Cf. *Phil.* 931, ἀπεστέρηκας τὸν βίον τὰ τόξ' ἐλών: *Dem. Meid.* p. 528, ἀν μὲν ἐκὼν παρ' ἐκόντος τις λάβῃ τάλαντον ἐν ἡ δύο ἢ δέκα καὶ ταῦτ' ἀποστερήσῃ.

λελείμμεθον.] Elmsley read λελείμμεθα, —pronouncing the first person dual in the middle and passive voices to be a mere invention of the grammarians. Hermann: — 'Coniectura haec est viri doctissimi, non alio nisi argumento quam quod rara ea forma est, et frequentius invenitur pluralis.' In *II.* xxiii. 485, δεῦρό νυν ἢ τρίποδος περιδόμεθον ἢ λέβητος, Elmsley proposed περιδόμεσθ': but Homer would probably have written either περιδόμεθον or περιδόμεθα *Γ*ἢ. In *Eur. I. T.* 777, ποῦ ποτ' οὐθ' ἠρήμηθα is now read: but ὀρμώμεθον is generally retained in *Soph. Phil.* 1079, —where, as here, one MS. gives the plural.

952 θάλλοντ' ἔτ'.] Hermann: — 'Brunckius cum eoque Schaeferus ediderunt βίω θάλλοντά γ', quod est in Iuntinis. Ceteri libri βίω θάλλοντά τ', quod servavi, commate post βίω posito. Recte explicat Triclinius—ἐν βίω, θάλλοντά τε.' But surely βίω θάλλοντά τε could not stand for ἐν βίω ὄντα θάλλοντά τε. It is strange that Hermann (and Dindorf in his edition of 1836) should have accepted it. The certain emendation θάλλοντ' ἔτ' is due to Reiske, and was first adopted by Erdfürdt.

953 πράκτορα.] Cf. *Aesch. Eum.* 309, πράκτορες αἵματος | αὐτῷ τελέως

ἐφάνημεν. At Athens the *πράκτορες* were the collectors of fines and penalties (*ἐπιβολαί, τιμῆματα*) imposed by magistrates and courts of justice. The *ἡγεμῶν δικαστηρίου* sent the debtor's name to the collectors (*παραδιδόναι τοῖς πράκτοσιν*), by whom it was entered in the register at the Acropolis (*ἐγγεγράφθαι ἐν ἀκροπόλει*). The collectors applied for payment, and if they received the sum, handed it over to the *ἀποδέκται*. But no steps were taken to enforce payment until the expiration of the ninth *πρυτανεία* from the registration of the fine; after which it was doubled, and the debtor became liable to seizure of effects (*ἐνεχυράζεσθαι*).

954 ἐς σέ δή.] 'To you *νεκτ'*. In an apodosis after *ὅτε* or *ἐπειδὴ*, *δή* is sometimes equivalent to *ἤδη*: *c. g. Ant.* 173, *ὅτ' οὖν... ὠλοντο—ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω*: *Plat. Phaedo* p. 60 C, *ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει πρότερον τὸ ἀλγεινὸν, ἦκει δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ*. This view appears preferable to understanding *δή* as merely strengthening *σέ*, like *σέ δὴ*, *σέ τὴν νεύουσαν*, *κ. τ. λ.*, *Ant.* 441; *ἐκείνοι δὴ*, *Trach.* 1091.

955 τὸν αὐτόχειρα.] Cf. v. 272, *note*.

956 κατοκνήσεις.] Most of the MSS. have *κατοκνήσης*: but *κατοκνήσεις* is probably right. Dawes (*Miscell. Crit.* p. 227, 459) laid down the canon that *ὅπως* is used (1) with the *pres. conj. act.*, *mid.*, or *pass.*: (2) with the *aor. 1 conj. pass.*: (3)

Αἴγισθον· οὐδὲν γὰρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς <sup>μενεῖς</sup> ράθυμος ἐς τίν' ἐλπίδων  
 βλέψασ' ἔτ' ὀρθήν; (ἢ <sup>πάρεστι</sup> παρέσσι μὲν στένειν)  
 πλοῦτου πατρῶου κτήσιν <sup>ἐστερημένην</sup> ἐστερημένην,  
 παρέσσι δ' ἀλγεῖν ἐς τοσούδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναία τε.

960

with the aor. 2 conj. act., midd., or pass.:—but *not* with the aor. 1 conj. act. or midd., the fut. indic. being used instead. It is true that ὅπως with aor. 1 act. or midd. is very rare, and that in Attic the fut. indic. was preferred. But Dawes's rule is broken down by a few instances of ὅπως used with the aor. 1 act. in cases where the aor. conj. and the future indic. differ in form, and where, therefore, the alteration of ει into η by copyists is not an adequate explanation: e.g. Xen. Anab. V. 6. 21, Σιωπεῖς Τιμασίωνα κελύουσι προστατεύσαι, ὅπως ἐκπλεύσῃ (but fut., ἐκπλεύσεται) ἢ στρατιά. Cf. v. 1122, ὅπως | ξὺν τῆδε κλαύσω, and note. In Thuc. I. 73, ὅπως μὴ βουλευήσθε is the received reading. Brunck's 'soloece vulgo κατοκνήσης' is therefore too strong.

957 Αἴγισθον.] Electra does not speak of destroying Clytaemnestra; and the poetical plural ἐχθροῖς in v. 970 does not prove that it was even part of her design. The general scheme of the play required that Aegisthus should be placed in the foreground as chiefly criminal, and as the principal victim. In the vengeance taken by Orestes, the fate of Aegisthus is the climax; the destruction of Clytaemnestra is little more than a *parergon*.

σε...κρύπτειν.] Cf. Aesch. P. V. 643, μήτοι με κρύψῃς τοῦθ' ὅπερ μέλω παθεῖν; Plat. Legg. 702 B, οὐ γὰρ ἀποκρύψομαι σφῶ τὸ νῦν ἐμοὶ ζυμβαίνον.

958 ποῖ γάρ.] i.e. ποῖ—ἐς τίν' ἐλπίδων—βλέψασα μενεῖς ράθυμος; 'to what quarter—to what hope—can you look,' &c. Cf. v. 995, ποῖ

γὰρ ποτ' ἐμβλέψασα, κ.τ.λ. v. 534, τοῦ χάριν—τινῶν—ἔθυσεν αὐτήν;—Schol. ποῖ γὰρ μενεῖς ἀντὶ τοῦ, ἐς τίνα χρόνον. But the only instance which seems to occur of ποῖ in the sense of *quousque*, is Ar. Lys. 526, ποῖ γὰρ καὶ χρῆν ἀναμείναι; Besides, the emphatic repetition, ποῖ—ἐς τίνα ἐλπίδων, appears better suited to the energy of the appeal.

959 παρέσσι.] Opp. to μενεῖς: 'You have already to mourn,' &c.

960 κατήσιν.] Depending on στένειν. The Greeks seem to have said ἀποστερεῖσθαι τινος ἢ τι, but only στερεῖσθαι τινος. Schneidewin joins κτήσιν ἐστερημένην, quoting Eur. Tro. 375, οὐ γῆς δρι' ἀποστερούμενοι, κ.τ.λ.: but usage seems to shew that the simple verb was always construed with a genitive.

961 τοῦ χρόνου.] (To this advanced time) of your life. ὁ χρόνος, your allotted term of years: cf. Ant. 491, θανουμένη γὰρ ἐξῆδη...εἰ δὲ τοῦ χρόνου | πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω: and in an analogous sense, ib. 681, εἰ μὴ τῷ χρόνῳ κεκλέμεθα, i.e. our actual age. For other meanings of χρόνος with the article, cf. vv. 1464, 1486.—For the genitive, cf. v. 14, note.

962 ἄλεκτρα.] Cf. Thuc. VII. 29, φονικὸς ὁμοίᾳ τοῖς μάλιστα τοῦ βαρβαρικοῦ.

γηράσκουσαν.] Accus. before the infinitive ἀλγεῖν, whereas ἐστερημένην depends directly on παρέσσι. Cf. Eur. Med. 815, σοὶ δὲ συγγνώμη λέγειν | τὰδ' ἐστὶ, μὴ πάσχουσιν ὡς ἐγὼ κακῶς: ib. 1236, ζέδοκται τοῦργον ὡς τάχιστα μοι | παῖδας κτανοῦσθαι τῆσδ' ἀφορμᾶσθαι χθονὸς, | καὶ μὴ σχολὴν ἀγούσασα

καὶ τῶνδε μέντοι μηκέτ' ἐλπίσῃς ὅπως  
τεύξει ποτ'· οὐ γὰρ ᾧδ' ἄβουλος ἐστ' ἀνὴρ

Ἀγισθος ὥστε σὸν ποτ' ἢ κάμὸν γένος  
βλαστεῖν εἶσαι, πημονὴν αὐτῷ σαφῆ.

965

ἀλλ' ἦν ἐπίσπῃ τοῖς ἐμοῖς βουλευμασιν,

*follow 'ερεται')*

πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω

θανόντος οἶσει τοῦ κασιγνήτου θ' ἅμα

ἔπειτα δ' ὥσπερ ἐξέφυς, ἐλευθέρα

970

καλεῖ τὸ λοιπὸν καὶ γάμων ἐπαξίῳν

τεύξει φιλεῖ γὰρ πρὸς τὰ χρηστά πᾶς ὄραν

λοπῶν γε μὴν ἐλευθερίαν οὐχ ὄρας ὄσην

σαυτῇ τέ κάμοι προσβαλεῖς πεισθεῖσ' ἐμοί;

τίς γὰρ ποτ' ἀστών ἢ ξένων ἡμᾶς ἰδῶν

975

τοιοῖσδ' ἐπαίνοισι οὐχὶ δεξιώσεται,

ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,

ἐκδοῦναι τέκνα: Xen. Anab. I. 2. 1, Ζεῖα... ἤκει παρήγγειλε λαβόντα τοὺς ἀνδρας. Aesch. P. V. 224, κράτιστα δὴ μοι... ἐφαίνετ' εἶναι... προσλαβόντα... συμπαραστατεῖν. — γηράσκουσαν is rhetorical, like ὁ πολὺς βίωτος in v. 185. Cf. Plat. Legg. p. 785 B, γάμου δὲ ὄρον εἶναι, κόρη μὲν ἀπὸ ἐκατάδεκα ἐτῶν εἰς εἴκοσι τὸν μακρότατον ἀφωρισμένον χρόνον κόρη δὲ ἀπὸ τριάκοντα μέχρι τῶν πέντε καὶ τριάκοντα. See v. 366.

963 τῶνδε.] Sc. ὑμεταίων. Cf. Thuc. II. 45, εἰ δέ με δεῖ καὶ γυναικείας τι ἀρετῆς, ὅσαι νῦν ἐν χηρείᾳ ἔσονται, μνησθήναι.

966 πημονήν.] In appos. to γένος βλαστεῖν εἶσαι. Cf. v. 130, note.

968 εὐσέβειαν... οἶσει.] Cf. Ant. 924, τὴν δυσέβειαν εὐσεβοῦσ' ἐκτησάμην: Eur. I. T. 674, καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι: Ion, 600, γέλωτ' ἐν αὐτοῖς μωρίαν τε λήψομαι.

971 καλεῖ.] Attic fut. midd., pass. sense, for the more usual κλησεί. Cf. Trach. 551, φοβοῦμαι μὴ πόσις μὲν Ἡρακλῆς | ἐμὸς καλεῖται (future). So τιμῆσομαι, ἀδικήσομαι, ὠφελήσομαι, passim: Eur. Or. 440, ψῆφος οἶσεται: Hipp. 938, ἐξογκώσεται: Soph. Phil. 48, φυλάζεται

στίβος: Aesch. Theb. 185, ψῆφος... βουλευσεται: cf. v. 1249, λησόμενον.

975 τὰ χρηστά.] 'An honest stock.' Cf. Phil. 448, καὶ πῶς τὰ μὲν πανοῦργα καὶ παλιτριβῆ | χαίρουσ' ἀναστρέφοντες ἐξ Αἰδίου, τὰ δὲ | δίκαια καὶ τὰ χρηστὰ ἀποστέλλουσ' αἰεῖ: Eur. Tro. 411, ἀτὰρ τὰ σεμνὰ καὶ δοκίμασιν σοφὰ | οὐδὲν τι κρείσσων τῶν τὸ μηδὲν ἦν ἄρα. Cf. v. 1507.

975 ἀστών ἢ ξένων.] The regular antithesis. Cf. Pind. P. IV. 78, ξείνος ὦν αἰτ' ἀστός: Soph. O. C. 13, μανθάνειν γὰρ ἤκομεν | ξένου πρὸς ἀστών. But the term ἀστοί, the people, is sometimes opposed to ὁ ἀγαθοί, the nobles: e. g. Pind. P. VII. 71, πρᾶς ἀστοῖς, οὐ φθονέων ἀγαθῶν, ξείνοις δὲ θαυμαστὸς πατήρ.

976 δεξιώσεται.] 'Greet.' Cf. Aesch. Ag. 825, θεοῖσι πρῶτα δεξιώσομαι (where the dative represents the notion of rendering homage due): Ar. Plut. 752, οἱ γὰρ δίκαιοι... αὐτὸν ἠσπάζοντο καὶ | ἐδεξιούθη ἅπαντες ὑπὸ τῆς ἡδονῆς. Cf. Aesch. Eum. 602, ἄμ' ἀνοις εὐφροσιν δεδεγμένην.

977 τῷδε.] The dual forms are used throughout this address with peculiar emphasis and effect, as

ὦ τὸν πατρῶον οἶκον ἐξεσωσατην, <sup>save</sup>  
 ὦ τοῖσιν ἐχθροῖς εὐ βεβηκόσιν ποτὲ <sup>ye cowardly</sup>  
 ψυχῆς ἀφειδήσαντε) <sup>death</sup> προσστήτην φόνου <sup>with the ministers</sup>  
 τούτω φιλεῖν χρῆ, τῷδε χρῆ πάντα σέβειν  
 τῷδ' ἔν θ' ἑορταῖς ἐν τε πανδήμῳ πόλει  
 τιμὰν ἅπαντας οὐνεκ' ἀνδρείας <sup>cowards</sup> χρεῶν."  
 τοιαυτά τοι νῶ πᾶς τις ἔξερει βροτῶν,  
 ζῶσαιν θανούσαιν θ' ὥστε μὴ κλιπεῖν κλέος. <sup>glory</sup>  
 ἀλλ', ὦ φίλη, πείσθητι, συμπόνει πατρί,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμέ,  
 παῦσον δὲ σαυτήν, τοῦτο γιγνώσκουσ', ὅτι

985

signifying that these two sisters—standing alone and isolated from all help—were inseparably bound to each other by their common destiny, and by the duty which they must jointly discharge.

979 εὐ βεβηκόσιν.] Herod. VII. 194, παραδεξάμενος παρά πατρός τὴν τυραννίδα Κῶων εὐ βεβηκυῖαν : Soph. *Ant.* 67, τοῖς ἐν τέλει βεβῶσι πείσομαι.

980 ἀφειδήσαντε.] The masc. instead of the fem. ἀφειδήσασα. Cf. *Il.* VIII. 455, οὐκ ἂν ἐφ' ἡμετέρων ὀχέων πληγέντε (Athene and Hera) κεραυνῷ, κ.τ.λ. : Plat. *Phaedr.* p. 237 D, ἡμῶν ἐν ἐκδοσφ δύο τινὲ ἐστον ἰδέα ἀρχοντε καὶ ἄγοντε.

προσστήτην φόνου.] 'Were the ministers of death :' *administrant caedem*. Cf. Eur. *Andr.* 220, καίτοι χεῖρον ἄρσενον νόσον | ταύτην νοσοῦμεν· ἀλλὰ προσστημεν καλῶς (i. e. προσστημεν τῆς νόσου), 'but I managed the infirmity well,' repressed the weakness.

982 ἐν τε πανδήμῳ πόλει.] Between a πανήγυρις and an ἑορτή there is no real antithesis, since the πανήγυρις, like the ἑορτή, had always a religious character, and was held in honour of some particular god. Thus Herod. (II 58) says of the Egyptians, πανηγυρίζουσι... ἐς Βούβαστιν πόλιν, τῇ Ἀρτέμιδι·

δεύτερα ἐς Βούσιριν πόλιν, τῇ Ἴσι; κ.τ.λ. : and so Ζηνὸς πανήγυρις Λυκαίου, Pind. *O.* IX. 96. The πανήγυρις was in fact merely a larger and more splendid ἑορτή. But, from an Athenian point of view, those ἑορταί of which the direct and special object was *worship*, might be contrasted with those πανηγύρεις—those gatherings of clans and families—in which the commemoration of a common descent was the prominent idea, and of which the greatest was the Ionic Ἀπατούρια as celebrated at Athens. Thus the distinction between ἑορταί and πάνδημος πόλις is precisely the same which we find in Aesch. *Eum.* 625, ποιοῖσι βωμοῖς χρώμενος τοῖς δημοῖς; | ποῖα δὲ χέρνιψ φρατόρων προδέξεται;

985 μὴ κλιπεῖν.] 'Perperam in veteribus codd. μὴ λιπεῖν, vera lectione glossae loco superscripta ἐκλιπεῖν,' Brunck.

986 συμπόνει.] By συμπόνει and σύγκαμνι Electra reminds Chrysothemis that the departed are their allies and helpers; just as at v. 454 she endeavours to quicken and elevate the faith of her less spiritual sister by bidding her pray for the aid of the dead—αἰτοῦ δὲ προσπίτουσα γῆθεν εὐμενῆ | ἡμῖν ἀρωγὸν αὐτὸν εἰς ἐχθροὺς μολεῖν.

ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφυκόσιν.

## ΧΟΡΟΣ

ἐν τοῖς τοιούτοις (ἐστὶν ἡ προμηθία  
καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.)

990

## ΧΡΥΣΟΘΕΜΙΣ

καὶ πρὶν γε φωνεῖν, ὦ γυναῖκες, εἰ φρενῶν  
ἐτύγχαν' αὐτῆ μὴ κακῶν, ἐσώζετ' ἂν  
τὴν εὐλαβειαν, ὥσπερ οὐχὶ σώζεται.

ποῖ γὰρ ποτ' ἐμβλέψασα τοιούτον θρασος

995

αὐτῆ θ' ὀπλίζει καμ' ὑπηρέτειν καλεῖς;

οὐκ εἰσορᾶς; γυνὴ μὲν οὐδ' ἀνὴρ ἔφυς,

σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.

δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,

ἡμῖν δ' ἀπορρεῖ καπὶ μηδὲν ἔρχεται.

1000

τίς οὖν τοιούτον ἀνδρα βουλευῶν ἐλείν

ἄλυπος ἄτης ἐξαπαλλαχθήσεται;

ὄρα κακῶς πράσσοντε μὴ μείζω κακὰ

κτησώμεθ', εἰ τις τοῦσδ' ἀκούσεται λόγους.

λύει γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ

1005

989 ζῆν αἰσχρῶς.] Electra's interpretation of τὸ κόσμιον is larger than her sister's: see v. 872.

990—2.] The tone of this cautious remark is unfavourable to Electra's project, and Chrysothemis is encouraged again to appeal to the Chorus; precisely as she was encouraged by a former platitude to address them on a similar occasion, v. 371.

991 τῷ λέγοντι καὶ κλύοντι.] Cf. v. 1498: Aesch. Ag. 315; καὶ τῶν ἀλόντων καὶ κρατησάντων διχα | φθογγὰς ἀκούειν ἔστι: Thuc. I. 36, τῆς τε Ἰταλίας καὶ Σικελίας: Xen. An. III. I. 29, οἱ στρατηγοὶ καὶ λοχαγοί.

993 ἐσώζετ' ἂν.] 'She would have remembered caution.' Cf. Plat. Theaet. p. 153 B, κτᾶται τε μαθήματα καὶ σώζεται: id. Rep. p. 455 B, ὁ δὲ πολλῆς μαθήσεως τυχῶν... ἂ ἔμαθε, σώζεται: cf. v. 1257.

995 ἐμβλέψασα.] 'Intent upon what hopes...' Cf. v. 958.

997 οὐκ εἰσορᾶς.] Cf. v. 945, note.

999 εὐτυχῆς.] εὐτυχεῖ (with ης written over) is found in one MS.

1000 ἀπορρεῖ.] Cf. Verg. Aen. II. 169, Ex illo fluere et retro sublapsa referri Spes Danaum.

καπὶ μηδέν.] Usually with the article, εἰς τὸ μηδέν: e. g. Eur. Hec. 662, ὡς ἐς τὸ μηδέν ἤκομεν: Herod. I. 32, ἡ ἡμετέρη εὐδαιμονία... ἀπέρριπται ἐς τὸ μηδέν.

1002 ἄτης.] Cf. v. 36, note: O.C. 786, κακῶν ἀνατος.

ἐξαπαλλαχθήσεται.] Cf. Ar. Plut. 271, μῶν ἀξιοῖς φευκτικῶς ἡμᾶς ἀπαλλαγῆναι | ἀζημιος;

1005 λύει.] 'It does not expedite or benefit us.' This use of λύει must not be confused with the

<sup>μὴ</sup> βάξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.  
οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν  
χρήζωιν τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.

ἀλλ' ἀντίαζω, πρὶν <sup>eat</sup> πανωλέθρους τὸ πᾶν  
ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος,  
κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα

ἄρρητ' ἐγὼ σοὶ κάτελη φυλάξομαι.

αὐτὴ δὲ νοῦν σχέσ (ἀλλὰ τῷ χρονῷ ποτέ,  
σθενούσα μηδὲν) τοῖς κρατοῦσιν εἰκαθεῖν.]

1010

## ΧΟΡΟΣ

πέιθου. προνοίας οὐδὲν ἀνθρώποις ἔφν  
κέρδος λαβεῖν ἄμεινον οὐδὲ νοῦ σοφοῦ.

1015

## ΗΛΕΚΤΡΑ

<sup>unexpressed</sup>  
ἀπροσδοκῆτον οὐδὲν εἴρηκας· καλῶς

ordinary phrase, λύει τέλη ἡμῖν.  
Brunck, though reading ἡμᾶς, says  
'λύει,—subauditō τέλη,—λυσιτελεῖ.'  
But λύει in the sense of λυσιτελεῖ  
would require the dative ἡμῖν, which  
Elmsley, indeed (*Eur. Med.* 553),  
wished to adopt.

1006 δυσκλεῶς θανεῖν] = τὸ δυσκλ.  
θανεῖν, subject to λύει. Cf. v. 466,  
*note*.

1007—8 οὐ γάρ...λαβεῖν.] (I say  
δυσκλεῶς—an *ignominious* death),  
'for mere death is not the worst of  
horrors;—the worst horror is, when  
one that craves to die cannot obtain  
even that boon.' What does it  
profit us to win a fair name, if we  
are to perish miserably? And re-  
member that there are slow tor-  
ments—cruel, lingering deaths—  
compared with which instant death  
would be a mercy. Cf. *Ant.* 308,  
οὐχ ἡμῖν Αἰδῆς μούνος ἀρκέσει, πρὶν  
ἂν | ζῶντες κρεμαστοὶ τήνδε δηλώ-  
σθ' ὕβριν. Schneidewin brackets  
these two verses as spurious. The  
preference of death to 'slavery' is  
foreign, he thinks, to the character  
of the timid Chrysothemis. But she  
says only that death is preferable to  
torture—a very different sentiment.

1010 ἡμᾶς...γένος.] Cf. νόμος  
*ap.* Andoc. 13. 22, ἐξώλη αὐτὸν  
εἶναι καὶ τὸ γένος. The same for-  
mula was used in making statements  
upon oath, when the deponent prays  
that, if he swear falsely, 'he and  
all his race' may perish.

1012 ἄρρητα κάτελη.] 'Unspoken  
and null,'—ἀτελή, unproductive of  
(bad) consequences, such as the  
mere repetition of Electra's words  
might entail.

1013 ἀλλά.] Cf. v. 337, *note*:  
vv. 411, 415.

1014 εἰκαθεῖν.] Cf. v. 396, *note*.

1015 πέιθου.] 'Be persuaded'—  
allow these arguments to have weight  
with you. But πιθοῦ, 'obey'—(a  
command to do some particular  
thing forthwith). This distinction,  
pointed out by Hermann, appears  
true. He quotes *O. C.* 520 as another  
place where πέιθου is appropriate.  
Cf. v. 1207 of this play. Brunck  
and Elmsley, followed by Blomfield  
(*Aesch. P. V.* 282), adopted the  
theory that πιθοῦ was better Attic  
than πέιθου. 'Est hic unus,' Her-  
mann remarks, 'ex ridiculis illis  
Atticismis quales plurimos haec  
aetas proculdit.'

ἤδη σ' ἀπορρίψουσάν <sup>ἀπὸ</sup> ἀπηγγελλόμην.  
 ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον <sup>λέλ</sup>  
 τούργον. τόδ' οὐ γὰρ δὴ κενόν γ' ἀφήσομέν.

1020

## ΧΡΥΣΟΘΕΜΙΣ

φεῦ  
 εἶθ' ὄφελές τοιαδέ τὴν γνώμην / πατρός <sup>ἀβ</sup>  
 θνήσκοντος εἶναι· πᾶν γὰρ ἂν <sup>κα</sup>κατειργάσω.

## ΗΛΕΚΤΡΑ

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἤσσων τότε.

## ΧΡΥΣΟΘΕΜΙΣ

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένευ.

## ΗΛΕΚΤΡΑ

ὡς οὐχὶ συνδράσουσα <sup>ἠ</sup>ρουθετεῖς τάδε.

1025

## ΧΡΥΣΟΘΕΜΙΣ

εἰκὸς γὰρ ἐγχειροῦντά <sup>κα</sup>καὶ πρᾶσσειν <sup>κα</sup>κῶς.

1018 ἀπηγγελλόμην.] 'My overtures.' ἐπαγγέλλεσθαι τιμὴ τι,—to place something at a person's disposal—always of spontaneous promises, while ὑπικνεῖσθαι is used of pledges given under a compact. Cf. Herod. VI. 35, ἐπηγγέλματο...ξείνια.

1020 οὐ γὰρ δὴ...γε.] Cf. O. C. 265, ἔνομα μόνον δείσαντες, οὐ γὰρ δὴ τό γε | σώμα.

1021 εἶθ' ὄφελές κ.τ.λ.] Referring to Electra's words, ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον, Chrysothemis says:—If you mean to do the deed alone and unaided, it is a pity that you did not do it a long time ago. You might even have prevented our father's murder.

1022 πᾶν ἂν κατειργάσω.] 'You might have achieved anything'—i. e. if you were prepared to attack Clytaemnestra singlehanded, you might have killed her before she had killed Agamemnon. The singular πᾶν is against the version 'you would have finished the whole matter.' Cf. v. 631, πᾶν λέγειν: Phil. 407, παντός ἂν λόγου | γλώσση θιγόντα καὶ παν-

ουργίας. Almost all the MSS. have πάντα γάρ, which Hermann retained. The objections to πάντα γὰρ κατειργ. are examined in the note to v. 914. Brunck truly says:—'πάντα κατειργάσω nihil aliud valet quam omnia conficisti: neutiquam vero omnia conficisses.'

1023 φύσιν...νοῦν.] 'I was the same as now in character,' Electra says, 'but I was deficient in intelligence:' i. e. she possessed the necessary courage, the natural capacity for self-devotion, but was then too young to comprehend the situation—to see her duty as clearly as she now does.

1025 συνδράσουσα.] 'You advise me to remain ἤσσων νοῦν, i. e. incapable of rising to such a conception of duty as that on which I now propose to act. This is a clear hint that you do not mean to act with me yourself.'

1026 ἐγχειροῦντά.] (I will not help you), 'for it is natural that one who makes a bad venture should e'en (καὶ) have bad fortune.' For



## ΗΛΕΚΤΡΑ

~~κατα~~  
 ἐγγύ  
 ἤλω σε τοῦ νοῦ, τῆς δὲ δειλίας στρυγῶ. <sup>hate</sup>

## ΧΡΥΣΟΘΕΜΙΣ

<sup>and me</sup>  
 ἀνέξομαι κλύουσα <sup>whenever</sup> <sup>praise me</sup> χῶταν εὐ λέγῃς.

## ΗΛΕΚΤΡΑ

ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

## ΧΡΥΣΟΘΕΜΙΣ

μακρὸς (τὸ κρίναι ταῦτα) <sup>decide</sup> χῶ λοιπὸς χρόνος. <sup>further she shall</sup> <sup>Electra's praise</sup> 1030

## ΗΛΕΚΤΡΑ

ἄπελθε· σοὶ γὰρ ὠφέλῃσι οὐκ ἔνι. <sup>1030</sup>

## ΧΡΥΣΟΘΕΜΙΣ

ἔνεστιν· ἀλλὰ σοὶ <sup>delectable</sup> μάθησις οὐ πάρα. <sup>1031</sup>

## ΗΛΕΚΤΡΑ

ἐλθοῦσα) μῆτρὶ ταῦτα πάντ' ἔξειπε σῆ.

## ΧΡΥΣΟΘΕΜΙΣ

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

## ΗΛΕΚΤΡΑ

ἀλλ' οὖν <sup>know!</sup> ἐπίστω γ' οἱ μ' ἀτιμίας ἄγεις. 1035

the καί, cf. v. 309: for the general masc., v. 145. Instead of ἐγχειροῦντα κακῶς, ἐγχειροῦντα κακῶ would have been more usual; and if πάσχειν had been written for πρόσσειν the antithesis would have been preserved. As the verse stands, however, sense and symmetry appear to require that κακῶς should be taken with ἐγχειροῦντα as well as with πρόσσειν.

1028 ἀνέξομαι.] 'I will listen with the same calmness when you praise me'—i. e. 'It is a matter of indifference to me whether I have your praise or blame. I hear your reproaches unmoved, and your praises would excite me just as little.'

1030 τὸ κρίναι.] Cf. v. 1079, τὸ

μὴ βλέπειν εἰοίμα: Soph. Ant. 79, τὸ γὰρ | βία πολιτῶν δρᾶν ἔφυν ἀμηχανος: Thuc. II. 53, τὸ μὲν προσταλαιπωρεῖν τῷ δόξαντι καλῶ οὐδεὶς πρόθυμος ἦν.—ταῦτα, the question whether, some day, Electra will or will not commend her sister's prudence. Cf. ἐπαινεσεις ἐμέ, v. 1057.

χῶ λοιπὸς χρόνος.] i. e. 'There is a future also (as well as a present): that will shew' etc.

1033 μῆτρὶ σῆ.] Cf. vv. 341—4, 366.

1034 οὐδ' ] = ἀλλ' οὐ: cf. v. 132, note.

1035 ἐπίστω γ'.] 'Yet know at least to what dishonour you put me:' ἀτιμίας, because she rejects (ἀτιμά-

## ΧΡΥΣΟΘΕΜΙΣ

ἀτιμίας μὲν οὐ, πρόμηθίας δέ σου.

## ΗΛΕΚΤΡΑ

τῷ σῷ δικαίῳ δῆτ' ἐπισπέσθαι με δεῖ;

## ΧΡΥΣΟΘΕΜΙΣ

ὅταν γὰρ εὖ φρονῆς, τόθ' ἠγήσει σὺ νῦν.

## ΗΛΕΚΤΡΑ

ἢ δεινὸν εὖ λέγουσαν) ἔξαμαρτάνειν.

## ΧΡΥΣΟΘΕΜΙΣ

εἴρηκας ὀρθῶς, ᾧ σὺ πρόσκεισαι κακῶ.

## ΗΛΕΚΤΡΑ

τί δ'; οὐ δοκῶ σοι ταῦτα σὺν δίκῃ λέγειν;

## ΧΡΥΣΟΘΕΜΙΣ

ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ζει) the proposal that she should share Electra's dangers. See v. 1017, καλῶς | ἤδη σ' ἀπορρίψουσιν ἀπηγγελλόμην. i. e. 'You say that you do not hate me so much as to betray me. Let me remind you that at least you have *rejected* me in the cruellest and most slighting manner.' Another version is:—'Know to what discredit (with posterity, for not avenging my father) you bring me (i. e. your advice tends to bring me).' I doubt whether ἀτιμία, without further explanation, could convey so much. Hermann and other editors place a comma at ἐπίστω γ', understanding ἐχθαίρουσα: 'But be assured (that you *do* hate me), considering to what dishonour you put me.' This seems less natural and also less forcible than the other interpretation.

1037 τῷ σῷ δικαίῳ.] 'Your rule of right'—τὸ δίκαιον as you understand it. Cf. v. 1110, οὐκ οἶδα τὴν σὴν 'κληδόν'—the 'report' you speak of: Soph. frag. Danaes (no.

176, Dind.) οὐκ οἶδα τὴν σὴν 'πέραν' ἐν δ' ἐπίσταμαι: Phil. 1250, ΟΔ. στρατὸν δ' Ἀχαιῶν οὐ φοβεῖ...; ΝΕ. ξὺν τῷ δικαίῳ τὸν σὸν οὐ ταρβῶ 'φόβον.'

1038 ἠγήσει.] Observe the contrast with ἐπισπέσθαι: and the emphasis (as usu.) of the pers. pron. in the nomin.

1039 εὖ λέγουσαν.] 'Truly it is grievous that one so eloquent should err: εὖ λέγουσαν (suggested perhaps by εὖ φρονῆς v. 1038), in ironical compliment to the plausible fluency of the other's replies. ἔξαμαρτάνειν—should have erroneous ideas concerning τὸ δίκαιον.

1040 πρόσκεισαι.] Cf. v. 240, note.

1041 ταῦτα.] sc. τὸ κτανεῖν Ἀλγισθον, v. 956.

1042 χῆ δίκη.] Chrysothemis never denies that Electra's course is *right*, but only that it is expedient. Cf. v. 381, καίτοι τὸ μὲν δίκαιον οὐχ ἢ γῶ λέγω, | ἀλλ' ἢ σὺ κρίνεις.

## ΗΛΕΚΤΡΑ

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

## ΧΡΤΣΟΘΕΜΙΣ

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ. <sup>(fct.)</sup>

## ΗΛΕΚΤΡΑ

(καὶ μὴν ποιήσω) γ' οὐδὲν ἐκπλαγεῖσά σε. <sup>I will do it!</sup>

1045

## ΧΡΤΣΟΘΕΜΙΣ

καὶ τοῦτ' ἀληθές <sup>indeed</sup> οὐδὲ βουλεύσει πάλιν; <sup>show will think an...!</sup>

## ΗΛΕΚΤΡΑ

βουλῆς γὰρ οὐδὲν ἐστὶν ἔχθιον κακῆς.

## ΧΡΤΣΟΘΕΜΙΣ

φρονεῖν ἔοικας οὐδὲν ὦν ἐγὼ λέγω.

## ΗΛΕΚΤΡΑ

πάλαι δέδοκται ταῦτα κού νεωστί μοι.

1044: εἰ ποιήσεις ταῦτα.] *si pergis haec facere*: 'if you are to do these things'—to execute your present purpose: cf. v. 1057. The fut. indic. with *ei*, implying 'conviction that she will act thus, must not be confused with ἦν ποιήσης.

1045 καὶ μὴν.] Cf. v. 556, note.

1046 βουλεύσει πάλιν;] 'Alter your resolve.'—πάλιν βουλεύεσθαι seems to imply the reversal of a former resolve; αὐθις βουλεύεσθαι (Thuc. III. 36), merely the reopening of a question. For this force of πάλιν, see Aesch. *Theb.* 1043, καυτῆ καλύψω μηδέ τι δόξῃ πάλιν, 'and let none dream it will be otherwise.' Soph. *Phil.* 961, εἰ μὴ πάλιν γνώμην μετοίσεις: *ib.* 1270, μεταγνώμην πάλιν: Plat. *Rep.* p. 507 B, περί πάντων, ἃ τότε ὡς πολλὰ ἐτίθεμεν, πάλιν αὐ κατ' ἰδέαν μιαν τιθέντες.

1047 οὐδὲν ἐστίν.] Brunck, *ἔστιν οὐδὲν*:—'hoc ordine collocatae

voce in cod. D. concinnius quam in aliis οὐδὲν ἐστίν.' The point is scarcely worth discussing. But it may be noticed that the order of words preferred by Brunck would exaggerate the emphasis upon οὐδὲν. The main emphasis falls upon ἔχθιον.

1049 νεωστί.] On these adverbs, see Blomfield, *glossar. ad Aesch. P. V.* 216. Such adverbs, when derived from nouns in *η* or *α*, end in *ει*, e. g. ἀτροβοει: when from nouns in *ος*, they end in *ι*, e. g. νεωστί, ἀμοχθί. The final *ι* is generally short, but sometimes long. (1) It is *short* in ἀμογητί, μεγαλωστί (Hom.): ἐγεργί (Soph. *Ant.* 413), σκυθιστί, *id. frag.*: ἀμισθί, Eur. *Tro.* 409: ἀωρί, Ar. *Ecccl.* 737: ἀνδριστί, *ib.* 149: ὄωριστί, *id. Eq.* 989: etc.: (2) *long* in ἀνδρωτί, ἀνωιστί, ἀσπονδί, μεταστοιχί (Hom.): ἀστακτί, Soph. *O. C.* 1646: etc.

## ΧΡΥΣΟΘΕΜΙΣ

ἄπειμι τοίνυν· οὔτε γὰρ σὺ τὰμ' ἔπη  
τολμᾶς ἐπαινεῖν οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

1050

## ΗΛΕΚΤΡΑ

ἄλλ' εἴσιθ'. οὐ σοὶ μὴ μεθέξομαι ποτε,  
οὔδ' ἦν σφόδρ' ἰμειρούσα τυγχάνης· ἐπειεῖς  
πολλῆς ἀνοίας καὶ τὸ θηράσθαι κενά.

## ΧΡΥΣΟΘΕΜΙΣ

ἄλλ' εἰ σεαυτῇ τυγχάνεις δοκούσά τι  
φρονεῖν, φρόνει τοιαύθ'. ὅταν γὰρ ἐν κακοῖς  
ἦδη βεβήκης, τὰμ' ἐπαινέσεις ἔπη.

1055

## στροφή α'.

## ΧΟΡΟΣ

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς

1052 οὐ σοὶ μὴ.] Monk reads οὐ γὰρ σοὶ:—Elmsley, οὔτοι σοὶ, observing that οὐ μὴ with the aor. conj. denies,—οὐ μὴ with the fut. indic. prohibits. But at least three passages in the Greek dramatists violate this canon:—(1) This: (2) Ar. *Ran.* 508, οὐ μὴ σ' ἐγὼ | περιψομαι ἀπελθόντα: (3) Soph. *O. C.* 176, οὔτοι μήποτε σ' ἐκ τῶνδ' ἐδράνων, | ὦ γέρον, ἄκουτὰ τις ἄξει.—A similar instance in prose is Plat. *Crito* p. 44 B, τοιούτου ἐπιτηδελου, οἶον ἐγὼ οὐδένα μήποτε εὐρήσω. In Prof. Goodwin's *Greek Moods and Tenses* (§ 89. 2: cf. § 25. 1: 3rd edit.) the construction of οὐ μὴ, both with aor. conj. and with fut. ind., is thus explained. The Homeric subjunctive is sometimes in independent sentences a weak fut. indic.: *I.* 1. 262, IX. 121, *Od.* XII. 383, XVI. 437. Both in οὐ μὴ ποιήσης and in οὐ μὴ ποιήσεις, οὐ μὴ has the force of a strong single negative joined to a future. This explanation is not free from difficulties. But it is at least simpler than any other that has been put forward. To account

for the two constructions of οὐ μὴ by two entirely different theories is surely unphilosophical.

μεθέξομαι.] 'Never will I follow you.' The words are said to Chrysothemis as she turns to go. But, besides their literal sense, they imply, 'I will never make you my guide:' cf. ἐπισπένσθαι and ἡγήσει, vv. 1037 f. 'Even if, in spite of your assumed indifference, you happen (τυγχάνης) to be really anxious that I should adopt your principles of action, I will refuse. They are κενά: i. e. they lead to nothing sound or honest. And such a career should not even (καὶ) be commenced.'

1054 καὶ τὸ θηράσθαι.] 'Even to attempt an idle quest:—even to enter on the pursuit of those objects (quietness and prosperity) which seem precious to you. Cf. *Ant.* 92, ἀρχὴν δὲ θηρῶν οὐ πρέπει τὰμῆχανα.

1057 βεβήκης.] Cf. v. 979, note. 1058—1097. στάσιμον δεύτερον. Cf. v. 472, note.

Chor.—Why do not such as Chry-

ἔσορώμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-  
 σιν ἀφ' ὧν τ' ὄνασιν εὐρωσι, τὰδ' οὐκ' ἐπ' ἴσας τελούμεν;  
 ἀλλ' οὐ τᾶν Διὸς ἀστραπὴν  
 καὶ τᾶν οὐρανίαν Θέμιν,

sothemis learn piety from the birds of the air? Their instinct is always faithful to parents; and shall the daughter forget what is due to her father? But the guilty shall not long be unpunished.—Echoes of earth among the dead, carry this reproach to the careless Atreidae: tell them that now, if ever, they should help their house: tell them that Electra, deserted by her sister, stands singlehanded against two mortal foes. When will a truer daughter live? Thou, Electra, hast chosen to suffer, since it was not possible to be both dutiful and prudent. May I yet see thee triumphant; for I have found thee oppressed, indeed, yet prosperous, if true prosperity is to reverence Zeus.

1058—1069. Metres of the first strophe:—

V. 1058. τῖ | τοῦς ἀνώθεν | φρονι-  
 μωτάτους οἰώνους, 1st and 3rd  
 epitritus secundus (v. 120, note  
 on v. 123): 2nd, paeon tertius.—  
 The rhythm is that of an Ionic  
 verse (properly — | — | — |  
 — |, e.g. Hor. Od. III. 12);  
 and so Dind. calls it, *Metr. Trag.*  
 p. 104.

Vv. 1059, 60. ἔσορώμενοι|οἱ τροφᾶς  
 κηδομένους ἀφ' | ὧν τῆ βλα-  
 στῶ | 1st and 3rd, paeon ter-  
 tius: 2nd and 4th, epitritus se-  
 cundus.

Vv. 1061, 2. σὺν ἀφ' ὧν τ' ὄνασιν εὐ-  
 ρωσι|τὰδ' οὐκ' | ἐπ' ἴσας | τῆλούμεν|  
 εν || paeon tertius, epitritus se-  
 cundus (Ionic): anapaest, iambic  
 penthemimer.

V. 1063. ἀλλ' οὐ | τᾶν διὸς ἀστρ|  
 ἄπαν, spondee, choriambus, iam-  
 bus. Glyconic verse: cf. v. 120  
 —2.—V. 1064, the same.

V. 1065. δᾶρὸν | οὐκ' ἄπᾶνήτοι,

Glyconic verse. Conf. v. 121, note.

Vv. 1068, 9. ὅπᾳ τοῖς ἐν|έρθ' ἀτρεῖ-  
 δαῖς || ἀχόρευτ' | ἀφέρουσ' | ὄνειδ' | η,  
 the same.

1058 οἰωνούς.] Cf. Ar. Av. 1355,  
 ἐπὴν ὁ πατήρ ὁ πελαργὸς (the stork)  
 ἐκπετησίμους | πάντας ποιήσῃ τοῦς  
 πελαργιδῆς τρέφων; | δεῖ τοῦς νεοτ-  
 τοῦς τὸν πατέρα πάλιν τρέφειν. Sui-  
 das gives the verb ἀντιπελαργεῖν,  
 'to cherish parents in requital for  
 their care,' γηροβοσκεῖν.

1059 ἔσορώμενοι.] The middle  
 voice is peculiar. Cf. O. C. 244,  
 οὐκ ἄλαοῖς προσορωμένα || ὄμμα σὸν  
 ὄμμασιν. Elsewhere ὄρασθαι, εἰσο-  
 ρασθαι, etc., are always passive in  
 Attic. In Homer they are always  
 deponent. Aeschylus, indeed, often  
 uses the middle voice where the ac-  
 tive is usual: e. g. P. V. 43, θρηνη-  
 σθαι: Theb. 410, προστέλλεται: Cho.  
 144, ἐξαυδῶμενος: Eum. 97, ἐκλεί-  
 πεται: ib. 357, αὐδάται: ib. 339,  
 σπενδόμεναι: Pers. 62, στένεταί:  
 Suppl. 999, ναίεσθαι. Cf. vv. 892,  
 1124.

1060 ἀφ' ὧν.] Sc. (τροφῆς) τοῦ-  
 των ἀφ' ὧν. Cf. Ai. 1050, δοκοῦντ'  
 ἔμοι, δοκοῦντα δ', ὅς κραίνει στρατοῦ.

1061 ὄνασιν εὐρωσι.] Sc. ἔκτρα-  
 φέγτες.

ἐπ' ἴσας.] i. e. ἐπ' ἴσης. Her.  
 I. 74, διαφέρουσι δέ σφι ἐπὶ ἴσης τὸν  
 πόλεμον, 'carrying on the war on  
 equal terms.' So ἐξ ἴσης (or ἴσου)  
 ἀπ' ἴσης (or ἀπὸ τῆς ἴσης) κ. τ. λ.

1063 ἀλλ' οὐ τᾶν.] μὲν omitted:  
 cf. v. 1238: Ant. 758, ἀλλ' οὐ τόνδ'  
 Ὀλυμπον.

1064 οὐρανίαν.] In Homer, The-  
 mis is an Olympian deity (Il. xx.  
 4: xv. 87). Cf. O. C. 1381, ἡ πα-  
 λαίφατος | Δίκη ξυνέδρος Ζητὸς ἀρ-  
 χαλοῖς νόμοις.

δάρου οὐκ ἀπάνητοι.

ὦ χθονία βροτοῖσι φάμα, κατα μοι βόασον οἰκτραῦ  
 ὅσα τοῖς ἔνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ' οὐεῖδη·

ἀντιστροφή α'.

ὅτι σφὶν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ τδήτ',  
 τὰ δὲ πρὸς τέκνων διπλῆ φύλοπις οὐκέτ' ἐξισούται

1065 ἀπόνητοι.] Sc. ἐσμέν: we mortals do not long escape the vengeance of the gods for our violation of natural affection. The reflection was suggested by the disloyalty of Chrysothemis to her father, but applies more generally to the breach of other family ties—of kinsmanship by Aegisthus (αὐτοσέτην, v. 272), and of wifship by Clytaemnestra.

1066 χθονία...φάμα.] 'Thou Voice that comest to dead men beneath the earth.' Cf. Aesch. *Cho.* 367, ἀλλὰ διπλῆς γὰρ τῆσδε μαράγγης—δοῦπος ἰκνεῖται, this sound of woe is finding its way to the other world: and v. 373, τοῦτο διαμπερὲς οὖς | ἴκεθ', ἀπερ τε βέλος, this has struck sharply on the ear of the dead: Pind. *O.* VIII. 81, Ἑρμᾶ δὲ θυγατρὸς ἀκούσαις Ἰφίων | Ἀγγελίας ἐνυατρὸν κεν Καλλιμάχῳ λιπαρὸν κόσμον Ὀλυμπία: Iphion (the dead father of the victor) hearing Angelia (*Proclamation*) daughter of Hermes, will tell his brother Callimachus the good news: Pind. *O.* XIV. 20, μελανοτειχέα νῦν δόμον | Περσεφόνιας ἔλθέ, Ἀχοῖ, πατρὶ κλυτὰν φέροισ' ἀγγελίαν: Verg. *Aen.* IV. 387, *dabis, improude, roenas: Audiam, et haec manes veniet mihi fama sub imos.*

βροτοῖσι.] *Dead men*, as opposed to οἱ γῆς ἔνερθε δαίμονες. This is the true explanation of βροτοῖς in Aesch. *Cho.* 122, κἀγὼ χέουσα τᾶσδε χέρνιβας βροτοῖς | λέγω καλοῦσα πατέρα, κ.τ.λ.: where Hermann, followed by Dindorf, gives φθιτοῖς. As βροτοῖς in that passage is opposed to Ἑρμῆς χθόνιος (v. 117) and Γαῖα (v. 120), so here βροτοῖς is opposed more generally to Ζεὺς and Θέμις.

μοι.] Cf. v. 144, *note*.

1069 Ἀτρείδαις] = Ἀγαμέμνονι: so Aesch. *Cho.* 36, τοὺς γὰς νέρθεν. Cf. v. 146, *note*.

ἀχόρευτα.] Cf. Eur. *Tro.* 120, μοῖσα δὲ χαῖτη τοῖς δυστήνοισ, ἄσας κελαδεῖν ἀχορεύτους: Soph. *O. C.* 1221, μοῖρ' ἀνυμέναιος | ἄλυρος ἀχορος.

1070 τὰ μὲν ἐκ δόμων.] Virtualy = τὰ ἐν δόμοις: ἐκ denoting the quarter from which, if motion were in the case, the thing would come. Cf. v. 137, *note*.

νοσεῖ τδήτ'.] νοσεῖ, the reading of the MSS., does not complete the metre, which requires --- (οἴωνοις, v. 1058). Dindorf's νοσεῖται has no authority but νενοσσεύμενα in Hippocrates 255, 24. The Scholiast's νοσεῖται is a mere blunder. Erfurd's νοσώδη is weak. Hermann thinks that νοσοῦσιν might be tolerated as dative plur.: ὅτι σφιν, ἤδη τὰ ἐκ δ. νοσοῦσι, τὰ δὲ πρὸς τέκνων (where δέ = αὐ) οὐκ ἐξισούται: but this is harsh and awkward. Hermann's δῆ is at least unobjectionable. For ἤδη and δῆ close together, see Eur. *Med.* 1202, ὅσα δῆ (Porson: Dind. omits δῆ) βροτοῦς ἐρεξας ἤδη κακά: *Tro.* 233, δοῦλαι γὰρ δῆ | Δωρίδος ἐσμέν χθονὸς ἤδη: *Suppl.* 980, καὶ μὴν θαλάμας τᾶσδ' ἐσορῶ δὴ Καπανέως ἤδη.—If the MSS. countenanced it, ἀνεῖται or παρεῖται would make good sense:—'the fortunes of their house have been disregarded by them.'

1071 τὰ δὲ πρὸς τέκνων.] The fortunes of the house (τὰ ἐκ δόμων), as involved in the great cause still pending—the cause of Agamemnon against Aegisthus—are at their lowest ebb. And in aggravation of this, the children of Agamemnon,

φιλοτασίῳ διαίτα. πρόδοτος δὲ μόνα σαλεύει

Ἥλέκτρα, τὸν αἰὲ πατρὸς†

1075

δειλαία στενάχουσ' ὅπως

ἀ πάνδυρτος ἀηδῶν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν ἑτοίμα,  
 διδυμῶν ἐλουσ' ἐριννυ. τίς ἂν εὐπατρις ὦδε βλάστοι; ?

στροφή β'.

(οὔδεις τῶν ἀγαθῶν) γὰρ

1082

(ζῶν κακῶς) εὐκλειαν αἰσχύναι θέλει

ἠώνυμος, ὦ παῖ παῖ,

1084

ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλου,

who now more than ever should have been united against the usurper, are at feud among themselves.

διπλῆ φύλοπις, κ. τ. λ.] 'Discordant strife suffers them no more to blend in loving intercourse.' οὐκ-έτ' ἐξισοῦται, — 'is no longer equalised,' — prevents harmony from being any longer possible.

1075 τὸν αἰὲ, κ. τ. λ.] 'Electra, evermore (τὸν αἰὲ sc. χρόνον) in wretchedness mourning for her father (πατρὸς στενάχουσα).' Thus the Scholiast, followed by Hermann, explains the reading of the MSS. Herm. supports τὸν αἰὲ (for τὸν αἰὲ χρόνον) by O. C. 1583, ἐκλειοπότα | κείνον, τὸν αἰὲ, βλοτον ἐξεπίστασο. He might have added the doubtful words in *Trach.* 80 (where Dindorf now leaves asterisks), ἡ τοῦτον ἄρας ἄθλον †εἰς τὸν ὕστερον† | τὸ λοιπὸν ἤδη βλοτον εὐαίω' ἔχειν. — For πατρὸς στενάχουσα, cf. *Il.* xxii. 424, τῶν πάντων δ' οὐ τόσσον ὀδύρομαι, ἀχνόμενός περ, | ἡ ἐνός. — Dindorf's τὸν ἐὸν πότμον is a pure conjecture, resting solely on the ground that 'plana et apta restituenda videtur sententia.'

1078 οὔτε τοῦ θανεῖν... ἐριννυ.] 'Not only improvident against death, but ready to welcome its gloom, when she shall have triumphed over the twofold curse.'

1079 τὸ μὴ βλέπειν.] Cf. v.

1030, μακρὸς τὸ κρίναι, note.

1080 διδυμῶν ἐριννυ.] Aegisthus and Clytaemnestra. — Helen is called by Aesch. (*Ag.* 726) νυμφόκλαυτος ἐρινύς: and by Verg. (*Aen.* II. 573) *Troiae et patriae communis erinyes.*

1083—1089. Metres of the second strophe:—

V. 1082. οὔδεις | τῶν ἀγαθῶν | γαρ, Glyconic. Cf. v. 1065.

V. 1083. ζῶν κακῶς εὐκλειαν | αἰσχύναι θέλει, trochaic trimeter catal.

V. 1084. ἠώνυμός ὦ | παῖ παῖ, cho-riambus, spondee.

Vv. 1085, 6. ὡς καὶ | σὺ πάγκλαυ-τὸν αἰῶνα | κοινὸν | εἴλου, iambic dipodia: trochaic dipodia catal.: trochaic tripodia.

Vv. 1087, 8. τὸ μὴ καλόν, κ. τ. λ. iambic tetrameter.

V. 1089. σὸφᾶ τ | ἀριστῆ | τε παῖς | κέκλησθαι, two iambic penthemimers.

1082 τῶν ἀγαθῶν] = τῶν εὐγενῶν Cf. Pind. *P.* III. 71, πραῖς ἀστοῖς, οὐ φθονέων ἀγαθοῖς, ξεινοὶ δὲ θαυμαστὸς πατήρ: O. VII. 61, πατέρων... ἐξ ἀγαθῶν.

1084 ἠώνυμος.] Sc. ὥστε εἶναι. Cf. v. 18, note.

1085 πάγκλαυτον αἰῶνα κοινόν.] 'A life of tears and sympathy' (with the unavenged dead). κοινόν expresses that the daughter has cast in her lot with her father, whose

τὸ μὴ ἄκαλόν καθοπλίσασα<sup>she is mourning</sup> δύο φέρειν ἐν ἐνὶ λόγῳ,  
σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ἀντιστροφή β'.

ζῶης μοι καθύπερθε<sup>more than</sup>

χείρι καὶ πλούτῳ τεῶν ἐχθρῶν ὅσον

νῦν ὑπόχειρ ναίεις<sup>live</sup>

ἐπεὶ σ' ἐφηγύρηκα μοῖρα μὲν οὐκ ἐν ἐσθλῇ

βεβῶσαν ἃ δὲ μέγιστ' ἐβλάστε νόμιμα, τῶνδε (φερομένων)

spirit mourns the delayed retribution. See vv. 145—152, and especially vv. 236—250: *e.g.* μήτ' εἰ τῷ πρόσκειμαι χρηστώ, | ξυνναίωμ' εὐκηλος, γονέων—ἐκτίμους ἰσχουσα πτέρυγας, κ.τ.λ. It is usual to understand by αἰὼν κοινός 'that estate to which all must come,' viz. death. This seems a great straining of language; nor is the idea suitable to Electra's case.

1087 τὸ μὴ καλόν, κ.τ.λ.] The vulgate, τὸ μὴ καλόν καθοπλίσασα, appears hopeless. I should conjecture (without injury to the tetrameter) τὸ μὴ κατοκνεῖν, ἐλπίσασα: 'even as thou also hast chosen a life of tears and sympathy (with the dead), instead of hesitating (lit. 'so as not to hesitate'),—in the hope of winning two kinds of praise on one score—the praise of prudence and the praise of shining piety.' For τὸ μὴ κατοκνεῖν instead of ὥστε μὴ κατοκνεῖν, see Aesch. *Ag.* 552: *Madv. Synt.* § 156, 4. The clue to the correction of the text probably lies in perceiving that the words σοφά τ' ἀρίστα τε παῖς κεκλήσθαι represent what Electra did *not* attempt. The versions which have been given of τὸ μὴ καλόν καθοπλίσασα proceed on a contrary assumption.

Thus (1) Hermann:—'arrians scelus, ut duplicem ferres laudem.' *i.e.* 'having organised a (pious) crime, so as to win two things, &c.' (2) Dindorf and Valcknär, followed by Schneidewin and others:—'having triumphed over

guilt (*i.e.* over Clyt. and Aegisth.) so as to win two things, &c.' Hermann's version appears strained: Dindorf's is surely inadmissible, since καθοπλίσαι could not mean καταπαλαίειν.—But, in fact, Electra did not seek—did not contrive—to be thought both cautious and dutiful. Throughout the play we are frequently reminded of the contrast between the heroine's uncalculating self-sacrifice and her sister's timid prudence. Electra made her choice once for all: Chrysothemis wavered and temporized. See v. 345 (Electra to Chrys.), ἐπειθ' ἐλοῦ γε θάτερ, ἢ φρονεῖν κακῶς, | ἢ τῶν φίλων (*i.e.* πατρός) φρονούσα μὴ μνήμην ἔχει—'choose between prudence and duty—you cannot combine them here:' and again, v. 1026, ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ—'I admire your prudence, but not your courage.'

1087 φέρειν]= φέρεσθαι. Cf. *O. C.* 5, σμικρὸν μὲν ἐξαιτούντα, τοῦ σμικροῦ δ' ἔτι | μείον φέροντα.

1692 ὑπόχειρ.] Conjectured by Musgrave and Hermann (who quotes ἐπιχειρ, Pollux, II. 148) for the vulg. ὑπὸ χεῖρα, altered by Herm. to ὑπὸ χεῖρα. Cf. Eur. *Andr.* 735, τήνδ' ἐπεξελθεῖν θέλω | στρατηλατῆσας χυποχείριον λαβεῖν.

1095 βεβῶσαν.] Cf. v. 979, note. ἃ δὲ μέγιστα, κ.τ.λ.] 'But, as to the highest of existing ordinances—in regard to these (τῶνδε) prospering excellently well (φερομέναν ἀρίστα), through thy reverence for Zeus.' Outwardly, and in a worldly

1090

1094



ἀριστα<sup>well</sup> τῆ Ζηνὸς εὐσεβείᾳ.

ΟΡΕΣΤΗΣ ΗΛΕΚΤΡΑ ΧΟΡΟΣ

ΟΡΕΣΤΗΣ

ἀρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν;  
ὀρθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν;

sense, Electra was *μοῖρα οὐκ ἐν ἐσθλῇ*: but in a higher sense, it was well with her. She had forfeited present comfort by resistance to Clytemnestra: but she had secured a better happiness by obedience to Zeus.

1096 τῶνδε.] 'In respect of these.' Genitive of relation: cf. Thuc. I. 36, Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κεῖται, for a coasting voyage: *id.* III. 92, τοῦ πρὸς Ἀθηναίων πολέμου καλῶς αὐτοῖς ἐδόκει ἢ πῶλις καθιστασθαι...τῆς τε ἐπὶ Θράκης παρῶδου χρησίμους ἔξεν.

φερομένην ἀριστα.] 'Prospering full well.' Cf. Thuc. V. 16, εὐφερόμενος ἐν στρατηγίαις: *id.* II. 60, εὐφερόμενος τὸ καθ' ἑαυτὸν: Xen. *Hellen.* III. 4; 25, τὰ πράγματα κακῶς φέρεται, 'things are going badly.'—Hermann translates differently:—'quae summae sunt leges, earum te quod optimum est consecutam video reverentia Iovis: i. e. sanctissimam illarum legum, pietatem erga parentem, te observare video.' So, according to Herm., φερομένην ἀριστα (τῶν νομίμων) means,—'Of those laws, making the best your own'—i. e. observing them:—surely a very strained expression. Hermann's choice of a Latin equivalent for φερομένην is singularly ingenious, since *consequi* translates φέρεσθαι in its proper sense of 'gaining,' while on the other hand, *consequi legem* is perhaps capable of meaning 'to act up to a law.' But it does not follow that φέρεσθαι νόμον will bear that meaning.

1097 τῆ Ζηνὸς εὐσεβείᾳ.] 'Your piety towards Zeus.' Cf. Thuc. I. 140, τὸ τῶν Μεγαρέων ψήφισμα, the decree about the Megarians: Plat. *Theaet.* p. 147 C, ἡ τοῦ πηλοῦ ἐρώτησις,

the question about the clay. Cf. *Madv. Synt.* § 48.

1098—1383. ἐπεισόδιον τρίτον. Cf. v. 251, note. Enter ORESTES and PYLADES (ξένοι, v. 1323), followed by attendants (v. 1123) with the urn supposed to contain the ashes of Orestes. The third ἐπεισόδιον falls naturally into two parts:—(1) 1098—1287, the ἀναγνώρισις, followed by Electra's raptures: (2) 1287—1383, the brief conference before Orestes proceeds to action.—1098—1287. *Or.* Is this the palace of Aegisthus, to whom we bring news from Phocis?—*Chor.* It is.—*El.* Can it be that thou comest to confirm the report—*Or.* I know not of what 'report' thou speakest. We bring the ashes of Orestes.—*El.* Give me the urn, I pray thee, into my hands, that I may weep over the relics of all my hopes. Alas, my brother, that thou shouldst have returned to me thus!—*Or.* Is it possible that I see the noble Electra?—*El.* Yes, her who once bore the name.—*Or.* Cruel, shameful wrongs that have worked this change!—*El.* Thine is the first pity that they have won.—*Or.* For mine is the nearest sympathy that they could find.—*El.* Can it be that thou art an unknown kinsman?—*Or.* Give back the urn, and thou shalt know all.—*El.* Oh no, no—do not rob me of this—the last memorial of Orestes.—*Or.* But it is not so: funeral urns are not for the living.—*El.* He lives?—*Or.* If I do.—*El.* Thou art he?—*Or.* Look at our father's signet-ring, and judge if I speak the truth.—*El.* ὦ φίλτατον φῶς.

1099 ὀρθῶς θ'.] Most of the MSS. have ὀρθῶς δ', 'quod persequens in codicibus vitium est' (Dind. *ad O.T.*

## ΧΟΡΟΣ

τί δ' ἐξερευνᾷς <sup>search</sup> καὶ τί βουλευθεὶς πάρει;

1100

## ΟΡΕΣΤΗΣ

Αἴγισθον ἐνθ' <sup>dwells</sup> ὄκηκεν <sup>inquire</sup> ἱστορῶ <sup>in</sup> πάλαι.

## ΧΟΡΟΣ

ἀλλ' εὖ θ' <sup>surely</sup> ἰκάνεις <sup>blameless</sup> χῶ φράσας ἀζήμιος.

## ΟΡΕΣΤΗΣ

τίς οὖν ἂν ὑμῶν <sup>more or less</sup> (τοῖς ἔσω) φράσειεν ἂν  
ἡμῶν ποθεινῆν <sup>long for</sup> κοινόπουν <sup>common</sup> παρουσίαν;

## ΧΟΡΟΣ

ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεῶν.

1105

## ΟΡΕΣΤΗΣ

ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς' ὅτι  
Φωκῆς <sup>see</sup> ματέυουσ' <sup>μικ</sup> ἄνδρες Αἴγισθόν τινες.

347). Hermann keeps δέ both here and in *Ai.* 836, τὰς αἰεὶ τε παρθένους, | αἰεὶ θ' (Herm. αἰεὶ δ') ὀρώσας, κ.τ.λ. But the fact that δέ often follows a repeated word (e.g. Eur. *Her.* 873, ἐλευθεροὶ πόνων, | ἐλευθεροὶ δὲ τοῦ κακῶς ὀλουμένου), scarcely warrants so close a juxtaposition of τε and δέ.

ἐνθα.] 'Whither.' Cf. *Phil.* 1466, πέμψον ἀμέμπτως | ἐνθ' ἡ μεγάλη Μοῖρα κομίζει. Cf. v. 1495.

1102 ἀλλ' εὖ...] Cf. v. 387, ἀλλ' ἐξίκοιτο, note.

ὁ φράσας.] 'Your guide.' Cf. Xen. *Cyr.* v. 4, 40, φραστήρ ὁδῶν: Aesch, *Suppl.* 486, ὀπάνας δὲ φράστορας τ' ἐγγχωρίων | ξύμπεμψον.

1103 τίς...ἀν.] Cf. v. 660, note.

1104 ποθεινῆν.] The Chorus of course understand ποθεινῆν Κλυταιμνήστρα καὶ Αἴγισθον. This, and τὸν ἀγχιστόν in the next line, are instances of the dramatic εἰρωνεία in which Sophocles excelled.

1105 τὸν ἀγχιστόν γε.] *i. e.* τοῖς ἔσω, in the meaning of the Chorus, unconscious that Electra is ἀγχιστή τοῖς to the new arrival. Compare Soph.

*Ai.* 743, where, with similar unconscious irony, the Chorus say of Ajax, οἴχεται (which means only 'he is gone out,' but is true in another sense, 'he is dead'). And for intentional irony of the same kind, Aesch. *Ag.* 883, where Clytaemnestra invites Agamemnon to enter the house:—εὐθὺς γενέσθω πορφυρόστρωτος πόρος, ἐς δῶμ' ἀελπτον ὡς ἂν ἡγήται Δίκη: *i. e.* ostensibly, 'to the home he little hoped to see:' but with the sinister meaning,—'such a home as he little thinks to find.' Cf. v. 735.

1106 ἴθ', ὦ γύναι.] The disguised Orestes addresses Electra with small ceremony or courtesy—ἴθ', ὦ γύναι, δήλωσον εἰσελθοῦς'—οὐκ οἶδα τὴν σὴν κληδόν', etc.—thereby well supporting his character of a Φωκεὺς ξένος, who could not be expected to infer from Electra's forlorn appearance and mean dress (v. 191) that she was a daughter of the house. He scarcely notices the vague remark of the Chorus that Electra is ἀγχιστή τοῖς ἔσω.

## ΗΛΕΚΤΡΑ

οἶμοι τάλαινα, οὐ δὴ ποθ' ἦς ἠκούσαμεν  
 φήμης φέροντες ἐμφανῆ τεκμήρια;

## ΟΡΕΣΤΗΣ

οὐκ οἶδα τὴν σὴν κληδόν'· ἀλλά μοι γέρω  
 ἐφεῖτ' Ὀρέστου Στρόφιου ἀγγελίαι περὶ.

1110

## ΗΛΕΚΤΡΑ

τί δ' ἔστιν, ὦ ξέν'; ὡς μ' ὑπέρχεται φόβος.

## ΟΡΕΣΤΗΣ

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ  
 τεύχει θανόντος, ὡς ὄρας, κομίζομεν.

## ΗΛΕΚΤΡΑ

οἶ γὰρ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές<sup>δ</sup>  
 πρόχειρον ἄχθος, ὡς ἔοικε, δέρομαι,

1115

1008 οὐ δὴ ποθ'.] 'It cannot be, that...?' (implying a fear that it is so). Cf. *Trach.* 874, TP. βέβηκε Δηάνειρα...XO. οὐ δὴ ποθ' ὡς θανούσα; So οὐ δὴ without ποτέ, *Phil.* 900, οὐ δὴ σε δυσχέρεια τοῦ νοσήματος | ἔπεισεν, ὥστε...;

1110 τὴν σὴν.] Cf. v. 1037, note.

1111 Στρόφιου.] Cf. v. 45, note. The Paedagogus, when in his character of messenger he brings the first news of the occurrence, announces himself as coming from *Phanoteus* (v. 670). Orestes, arriving later with the supposed remains, announces himself as coming from *Strophius*. For it was the part of Clytaemnestra's friend Phanoteus to dispatch speedy tidings of the joyful event. But it was the part of Agamemnon's friend Strophius to see that the last honours were rendered to the dead, and to send the ashes for interment in Argive soil.

ἀγγελίαι.] As if in ignorance that earlier tidings had already been received—another device to preclude

suspicion, by making the message from Strophius appear independent of that from Phanoteus.

1114 κομίζομεν φέροντες.] 'We convey home?' φέροντες bringing them to Mycenae: κομίζοντες, carrying them with care. Cf. *Eur. Andr.* 1264, νεκρὸν κομίζων τόνδε καὶ κρύψας χθονί.

1115 τοῦτ' ἐκεῖν' ἤδη σαφές.] Cf. v. 1178. Some editors read τοῦτ' ἐκεῖν' ἤδη σαφές | πρόχειρον, κ.τ.λ. But τοῦτ' ἐκεῖνο, without anything added to soften its abruptness, is a homely colloquialism: *e. g.* *Ar. Av.* 354, τοῦτ' ἐκεῖνο· ποῖ φύγω δύστηνος; and so often in Aristophanes. Euripides, indeed, once uses it, as he uses many phrases which Sophocles would not have admitted into tragedy: *Or.* 804, τοῦτ' ἐκεῖνο· κτᾶσθ' ἐταίρους, μὴ τὸ συγγενὲς μόνον.—Cf. *Tac. Ann.* XIV. 22, hunc illum *nimine deum destinari credebant*.

1116 ἄχθος.] The urn carried by one of the attendants (v. 1123). ἄχθος, not with any notion of its being heavy (*Electra* asks that it may be

## ΟΡΕΣΤΗΣ

εἶπερ <sup>14</sup>τι κλάεις τῶν Ὀρεστέων κακῶν  
 τὸδ' ἄγγος <sup>missal</sup> ἴσθι σῶμα τοῦκείνου <sup>missal</sup> στέγον. <sup>missal</sup>

## ΗΛΕΚΤΡΑ

ὦ ξεῖνε, δός <sup>then</sup> νυν, πρὸς θεῶν, εἶπερ τόδε  
 κέκευθεν αὐτὸν <sup>acc</sup> τεύχος, ἐς χεῖρας λαβεῖν,  
 ὅπως <sup>acc</sup> ἐμαυτὴν καὶ γένος <sup>acc</sup> τὸ πᾶν ὁμοῦ  
 ξὺν τῆδε κλαύσω κάποδύρωμαι σποδῶ.

1120

## ΟΡΕΣΤΗΣ

δόθ' <sup>missal</sup> (ἥτις ἐστὶ) προσφέροντες· οὐ γὰρ ὡς  
 ἐν δυσμενείᾳ γ' οὐσ' ἐπαιτεῖται τόδε,  
 ἀλλ' ἡ φίλων τις ἢ πρὸς αἵματος φύσιν.

1125

## ΗΛΕΚΤΡΑ

ὦ φιλτάτου μνημείου ἀνθρώπων ἐμοὶ <sup>100</sup>  
 (ψυχῆς Ὀρέστου λοιπὸν) ὡς σ' ἀπ' ἐλπίδων

placed in her hands; v. 1120), but with an allusion to the other meaning, 'a sorrow.'

1118 στέγον.] Schneidewin detects a *double entendre*,—an ambiguity between τὸ ἄγγος Ὀρέστην στέγει and Ὀρέστην τὸ ἄγγος στέγει. Here, as in the case of ξυνθελί at v. 673, the ingenuity of the critic appears overstrained.

1122 κλαύσω.] Aor. conj. It is true that in Dionysius IV. 70 κλαύσω = κλαύσομαι: μύριους ἔξετε καιροῦς... ἐν οἷς αὐτὴν κλαύσετε. But this form is altogether post-classical. Here, then, is another instance against Dawes's rule respecting ὅπως: see v. 956, *note*.

1124 ἐπαιτεῖται.] 'Requests.' One MS. gives ἀπαιτεῖται, 'claims.' Whichever reading is taken, the middle voice is a *ἄπαξ λεγόμενον*. Cf. ἐσορώμενοι, v. 1060, *note*. In Eur. *Phoen.* 605 οὐκ ἀπαιτοῦμεσθα is passive. For ἐπαιτεῖν cf. O. C. 1336, ἀλλοῦς ἐπαιτῶ τὸν καθ' ἡμέραν βίον.

1125 πρὸς αἵματος.] Cf. *Ai.* 1305, βλαστῶν ἀν ἀισχύνομι τοὺς πρὸς αἵματος: *Plat. Théaet.* p. 173 D: ἡ τι τῷ κακῶν ἐστὶν ἐκ προγόνων γεγονός ἡ πρὸς ἀνδρῶν ἢ γυναικῶν.

φύσιν.] Cf. v. 325, *note*.

1126 ὦ φιλτάτου, κ.τ.λ.] Electra's lament turns upon two topics:—first (vv. 1126—1142), that Orestes should have died in a strange land. Better, she says, that he had been destroyed by Clytaemnestra: then he would at least have received funeral rites at his sister's hands. Secondly (vv. 1143 ff.), she mourns the frustration of the hopes in which she reared him.

1127 ψυχῆς ..λοιπὸν.] The sense of v. 1126 is complete in itself. The subjoined words ψυχῆς Ὀρέστου λοιπὸν may conveniently be translated as if a comma stood after ἐμοί. 'O relic of the man dearest to me on earth, last relic of my brother's life...'

ἀπ' ἐλπίδων.] 'In a manner how contrary to my hopes—not with those



207  
 10  
 λουτροῖς σ' ἐκόσμησ' οὔτε παμφλέκτου πυρὸς  
 ανειλόμην, ὡς εἰκὸς, ἄθλιον βάρος,  
 ἀλλ' ἐν ξέναισι χερσὶ κηδευεῖς τάλας  
 μικρὸς προσήκεις ὄγκος ἐν μικρῷ κύτει  
 οἴμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
 ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
 πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε  
 μητρὸς σὺ γ' ἦσθα μᾶλλον ἢ κάμου φίλος,  
 οὐθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός·  
 ἐγὼ δ' ἀδελφὴ σοὶ προσηυδώμην αἰεί.

1140

1145

1139 λουτροῖς.] The first thing done when a person died was to put an obol in the mouth, *μισθὸν τῷ πορθ-μῆι τῆς ναυτιλίας γενησόμενον*: the next thing, to wash the corpse and lay it out: *Lucian περὶ πένθους, c. 11: μετὰ ταῦτα δὲ λούσαντες αὐτοὺς, ὡς οὐχ ἱκανῆς τῆς κάτω λιμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρω τῷ καλλίστῳ χρίσαντες τὸ σῶμα πρὸς δυσωδίαν ἤδη βιαζόμενον, καὶ στεφανώσαντες τοῖς ἄρωμασι ἄνθεσι, προτίθενται, λαμπρῶς ἀμφιέσαντες.*

1140 ἄθλιον βάρος.] sc. τὰ ὀστέα: *Il. xxiv. 791, πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἰθοπι ὄνῳ | ... αὐτὰρ ἔπειτα | ὀστέα λευκὰ λέγοντο κασιγνητοὶ θ' ἔταροι τε | ... καὶ τὰ γε χυρσεῖην ἐς ἄρνακα θῆκαν ἔλόντες.* Cf. *Verg. Aen. vi. 226, Postquam colapsi cineres et flamma quiescivē, Reliquias vino et bibulam lavere favillam Ossaque lecta cado texit Corynaeus aeno.*

1142 μικρὸς.] Cf. v. 758, *note.*

1143 οἴμοι τάλαινα.] Cf. v. 789, *note.*

1143—1148. It is curious to compare with this the corresponding passage in Aeschylus, *Cho.* 736—744. There it is the *τροφός* who dwells, with the minuteness of a professional nurse, on the trouble which her young charge had given her. Here it is the sister who dwells fondly on the *γλυκὸς πόνος* which she had taken for her brother.

1146 ἢ κάμου.] The *καί*, strictly speaking, involves a confusion between two modes of expression:—  
 1. οὐκ ἦσθα μητρὸς μᾶλλον ἢ ἐμοῦ φίλος: 2. οὐκ ἦσθα μητρὸς μόνης, ἀλλὰ καὶ ἐμοῦ φίλος. Cf. *Ant. 927, μὴ πλείω κακὰ | πάθοιεν ἢ καὶ δρῶσιν ἐκδικίως ἐμέ.*

1147 οἱ κατ' οἶκον] = οἱ οἰκέται.

1148 ἐγὼ δέ.] 'And I, too, was ever known to you by the name of sister.' The idea of the passage (1145—8) is that *Electra* was at the same time both *τροφός* and *ἀδελφὴ* to *Orestes*. *Schneidewin*, accordingly, substitutes a comma for the point after *τροφός*, and understands οὐχ οἱ κατ' οἶκον ἦσαν (*τροφοί*), ἀλλ' ἐγὼ (μὲν) τροφός σοὶ προσηυδώμην, ἐγὼ δ' ἀδελφὴ, 'I was known to you at once as nurse and sister.' This leaves the words οὐδ' οἱ κατ' οἶκον ἦσαν in a rather awkward predicament. They require a pause at *τροφός*: and meanwhile *τροφός* is hurrying after *προσηυδώμην*. The awkwardness would be more evident, if, as *Schneid.*'s interpretation virtually requires, a point were placed at ἦσαν:—οὐδ' οἱ κατ' οἶκον ἦσαν· ἀλλ' ἐγὼ τροφός, | ἐγὼ δ', κ.τ.λ. But why not, ἐγὼ τροφός (ἦν)· ἐγὼ δὲ (and I too) ἀδελφὴ προσηυδώμην;

προσηυδώμην.] Cf. v. 274, *μητέρ' εἰ χρεῶν | ταύτην προσαυδᾶν. v. 1478, ζῶντας θανοῦσιν οὐνεκ' ἀνταυδᾶς ἴσα.*

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρα μιᾷ  
θανόντι σὺν σοί. πάντα γὰρ συναρπάσας |

#150

θυελλ' ὅπως βέβηκας. οἴχεται πατήρ  
τέθνηκ' ἐγὼ σοί· φροῦδος αὐτὸς εἰ θανών·

γελῶσι δ' ἐχθροί· μαίνεται δ' ὑφ' ἡδονῆς  
μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις

φήμας λάθρα προὔπεμπες ὡς φανούμενος  
τιμωρὸς αὐτὸς· ἀλλὰ ταῦθ' ὁ δυστυχῆς.

1155

δαίμων ὁ σὸς τε κἄμὸς ἔξαφείλετο,  
ὅς σ' ὠδέ μοι προὔπεμπεν ἀντὶ φιλάτης  
μορφῆς σποδὸν τε καὶ σκίαν ἀνωφελή.

οἴμοι μοι.

1160

ὦ δέμας οἶκτρον.

φεῦ φεῦ.

ὦ δεινοτάτας,

οἴμοι μοι,

πεμφθεὶς κελεύθους, φίλταθ', ὡς μ' ἀπώλεσας·

ἀπώλεσας δῆτ', ὦ κασίγνητον κἄρα.

τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος,

1165

1149 ἐκλέλοιπε.] Cf. v. 19, note.

1152 τέθνηκ' ἐγὼ σοί.] Hermann follows Erfurdt in giving τέθνηκ' ἐγὼ σὺ φροῦδος αὐτὸς εἰ θανών. He declares that the dative of the pronoun, however understood, 'intolerabili languore foedat hunc locum.' But if only we write σοί in place of σοι, τέθνηκ' ἐγὼ σοί may well mean, 'I am dead to you' (in my relation to you): i. e. the chapter of my life in which you bore a part is closed.

1154 ἧς.] 'About whom,' with φήμας προὔπεμπες. Cf. v. 317, τοῦ κασιγνήτου τί φῆς; and note. ἧς at the same time depends, though less immediately, on τιμωρὸς, making the addition of αὐτῆς unnecessary.

1155 φήμας.] Cf. v. 169, τί γὰρ οὐκ ἐμοὶ | ἔρχεται ἀγγελίας ἀπατώμενον;

1157 ἔξαφείλετο.] 'Has wrested away'—a strong word. Cf. *Od.* XXII. 443, θειόμεναι ξιφέσιν τανυήκεσιν, εἰς ὃ κε πασέων | ψυχὰς ἔξαφέ-

λησθε.

1158 ὠδε.] For she held the urn in her hands: v. 1129.

1159 σκίαν ἀνωφελῆ.] 'The idle vestige of a life.'

1161 δέμας.] Properly the *living* body, σῶμα being the corpse: Schol. *ad Il.* I. 115, δέμας δὲ ὁ ποιητῆς (Homer) τὸ ἐμψυχον εἶθε λέγειν... σῶμα δὲ καλεῖ τὸ ἄψυχον... Εὐριπίδης μέντοι ἐνηλλαγμένως λέγων' (*Or.* 39) ἐκτὸν δὲ δὴ τὸδ' ἡμᾶρ ἐξότου σφαγαῖς | θανούσα μήτηρ πυρὶ καθήγνισται δέμας' (and v. 98) δαίξαι γὰρ Ἀργελοισι σῶμ' αἰσχύνομαι. Sophocles frequently uses δέμας of a corpse: e.g. vv. 57, 756, *Ant.* 205, etc.

1163 κελεύθους.] The journey of the ashes from Crisa to Mycenae. Cf. vv. 1142, 759.

1164 ἀπώλεσας.] Cf. v. 808, note.

δῆτα.] Cf. v. 841, note.

1165 τοιγὰρ σὺ δέξαι, κ.τ.λ.] Cf. *Romeo and Juliet*, Act v. Sc. 3: I

τὴν μηδὲν ἐς τὸ μηδὲν, ὡς σὺν σοὶ κάτω  
 ναίω τὸ λοιπόν. καὶ γὰρ ἤνικ' ἦσθ' ἄνω,  
 ξὺν σοὶ μετείχον τῶν ἰσῶν· καὶ νῦν ποθῶ  
 τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου·  
 τοὺς γὰρ θανόντας οὐχ ὀρώ λυπουμένους.

1170

## ΧΟΡΟΣ

θυητοῦ πέφυκας πατρός, Ἥλέκτρα, φρόνει·  
 θυητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε  
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

## ΟΡΕΣΤΗΣ

φεῦ φεῦ. τί λέξω; ποῖ λόγων ἀμυχανῶν  
 ἔλθω; κρατεῖν γὰρ οὐκέτι γλώσσης σθένω.

1175

*will still stay with thee, And never  
 from this palace of dim night Depart  
 again: here, here will I remain  
 With worms that are thy chamber-  
 maids; O, here Will I set up my  
 everlasting rest, And shake the yoke  
 of inauspicious stars From this world-  
 wearied flesh.*

1166 τὴν μηδὲν.] sc. οὐσαν. Three forms of this phrase are found:—  
 1. ὁ μηδὲς: *Αἰ.* 1114, οὐ γὰρ ἤξιον τοὺς μηδένας. 2. ὁ μηδὲν (ὦν): *Αἰ.* 1231, ὅτ' οὐδὲν ὦν τοῦ μηδὲν ἀντέστης ὑπερ. 3. A person is called τὸ μηδὲν, e. g. *Trach.* 1107, κἄν τὸ μηδὲν ᾧ. Here, τὸ μηδὲν = 'nothingness.' Cf. *Eur. Hec.* 622, ἐς τὸ μηδὲν ἤκομεν. (The grammatical analysis of these phrases is illustrated by the fuller expression in *Soph. Ant.* 1325, τὸν οὐκ οὐτα μᾶλλον ἢ μηδένα = ἢ τὸν μὴ οὐτα.)

1168 μετείχον τῶν ἰσῶν.] 'I had share for share with thee.' μετέχειν τῶν ἰσῶν was the regular phrase for civic equality: e. g. *Dem. Meid.* p. 551, ἐπίτιμος ἂν ἦν καὶ οὐδὲν ἔχων κακόν τῶν ἰσῶν μετείχε τοῖς ἄλλοις ἡμῖν: *ib.* p. 545, οὐ μέτεστι τῶν ἰσῶν οὐδὲ τῶν ὁμοίων... πρὸς τοὺς πλουσίους τοῖς πολλοῖς ἡμῶν.

1169 μὴ πολεῖσθαι.] This mode of writing the words seems

preferable to μάπολείπεσθαι, on the general principle that the vowel η appears never to have suffered crasis except in the case of the article. (e. g. ἀλήθεια, τάγορα). Cf. v. 314, *note.*

1171 φρόνει] = σωφρόνει. Cf. *Trach.* 312, ἐπεὶ νῦν τῶνδε πλείστον ὤκτισα | βλέπουσ', ὄσπερ καὶ φρονεῖν οἶδεν μόνη.

1173 πᾶσιν γάρ, κ.τ.λ.] Bergk was the first critic who maintained this verse to be interpolated from Euripides. Dindorf places it in brackets, and Wunder even omits it from the text. I can see no reason to doubt its genuineness. Is it to be rejected because it is a mere platitude? It is a common-place of the same level as those which the Chorus has been delivering throughout the play (e. g. vv. 990—1, 1015—16). Or is it to be rejected as suspiciously Euripidean? The sentiment can scarcely be regarded as the exclusive property of Euripides. And the words ὥστε μὴ λίαν στένε would form an abrupt and harsh conclusion.

1174 ποῖ λόγων.] Cf. vv. 390, 922.

1175 ἔλθω.] Cf. v. 766, *note.*



## ΗΛΕΚΤΡΑ

τί δ' ἔσχες ἄλγος; πρὸς τί τοῦτ' εἰπὼν κύρεῖς;

## ΟΡΕΣΤΗΣ

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

## ΗΛΕΚΤΡΑ

τόδ' ἔστ' ἐκείνο, καὶ μάλ' ἀθλίως ἔχον.

## ΟΡΕΣΤΗΣ

οἴμοι ταλαίνης ἄρα τῆσδε συμφορᾶς.

## ΗΛΕΚΤΡΑ

οὐ δη ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε;

1180

## ΟΡΕΣΤΗΣ

ὦ σῶμ' ἀτίμως κάθ' ἑως ἐφθαρμένον.

1176 πρὸς τί.] Dindorf, Hermann and others, read τί δ' ἔσχες ἄλγος πρὸς τί τοῦτ' εἰπὼν κύρεῖς; But it appears certain that in classical Greek τίς stands for ὅστις only where there is an indirect question: never where ὅστις means 'whoever,' or has the force of ὅσπερ or ὅς γε. (Cf. v. 316, note.) Herm. ad loc. quotes *Ai.* 794, καὶ μὴν θυραῖος ὥστε υ' ὠδίνειν τί φῆς, which is right enough, since ὠδίνειν implies an indirect question. But here he would make πρὸς τί (ἄλγος) = πρὸς ὅπερ or ὅ γε, which is probably wrong.

1177 ἦ σόν.] Orestes, sustaining his part as a Φωκεὺς ξένος, pretends that the mention of Electra's name by the Chorus (v. 1171) had given him the first intimation of her identity.

κλεινόν.] Here, perhaps, in its strict sense, 'much talked of,' 'famed;' cf. *Ant.* 622, κλεινὸν ἔπος (*celeberrima sententia*): *Phil.* 575, ὅδ' ἔσθ' ὁ κλεινός σοι Φιλοκτήτης, ξένε, | 'Philoctetes, of whom you have heard so much.'

1178 τὸδ'...ἐκείνο.] Cf. v. 1115, note.

καὶ μάλ.] 'The same, and full

ill bestead.' Two uses of καὶ μάλ must be distinguished: 1. where the καί = and, as it certainly does here: cf. vv. 1454—5, πάρεστ' ἄρ' ἡμῖν ...μαθεῖν;—πάρεστι δῆτα, καὶ μάλ' ἀζηλος θεά: and so perhaps Dem. *Fals. Legat.* p. 439, ταῦτα μὲν τοίνυν τότε, καὶ μάλ, ὧ ἄνδρες Ἀθημ., κατὰ καὶ τῆς πόλεως ἀξία ἐδημηγόρει. 2. where the καί = 'even,' and καὶ μάλ = vel maxime: e. g. Xen. *Cyr.* VI. 1. 36, ἀνθρώπου καὶ μάλ, δοκοῦντας φρονίμους εἶναι. See Shilleto ad Dem. *Fals. Legat.* p. 349, § 30.

1179 οἴμοι ταλαίνης.] Cf. v. 788, note. ταλαίνης agrees, I think, with συμφορᾶς. Others understand οἴμοι σοῦ ταλαίνης (ἐνεκα) τῆσδε συμφορᾶς.

ἄρα.] Hermann (*praefat. ad O. C.*) maintains that ἄρα is 'always an 'exclamatoria interrogatio.' The interrogative force is not however recognizable in such passages as this or *Ai.* 979, ὦμοι βαρείας ἄρα τῆς ἐμῆς τύχης. It seems truer, therefore, to say with Ellendt that in expressions of indignation or surprise ἄρα is sometimes merely a stronger ἄρα.

ΗΛΕΚΤΡΑ

οὔτοι ποτ' ἄλλην ἢ 'μέ δυσφημέϊς, ξένε.

ΟΡΕΣΤΗΣ

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ

τί μοί ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στενεῖς;

ΟΡΕΣΤΗΣ

? ὡς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν. ?

1185

ΗΛΕΚΤΡΑ

(ἐν τῷ (διέγνωσ τούτο) τῶν εἰρημένων;

ΟΡΕΣΤΗΣ

ὀρῶν σέ πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ

καὶ μὴν ὀρᾶς γε παῦρα τῶν ἐμῶν κακῶν.

1182 οὔτοι ποτ' ἄλλην.] *i. e.* I am precisely the person to whom such expressions of pity are appropriate: as the Schol. says, ἦτοι τὰ δύσφημα ταῦτα ἃ λέγεις ἐμοὶ καὶ οὐκ ἄλλῳ τινὶ ἀρμόζει. Electra means, 'You are right: this is all true: though I do not quite know to what I am indebted for such condolences from a *stranger*.'

ἢ 'μέ.] ἢ με would be wrong here, since there is a true emphasis on the notion of the first person: see v. 383, *note*: cf. v. 777.

δυσφημέϊς.] Schol. σχετλιάζει, ἐλευολογεί: see v. 905, *note*.

1183 τροφῆς] = διατροφῆς, βίου. Cf. *O. C.* 1685, πῶς γὰρ... ἀλώμεναι βίου | δύσοιστον ἔξομεν τροφάν; *Al.* 497, νόμιζε κάμει... δουλιαν ἔξευ τροφήν.

1184 τί μοι.] Cf. v. 144, *note*. ἐπισκοπεῖν never governs a dative.

1185 ἄρα.] Cf. v. 935, *note*.

1186 ἐν τῷ διέγνωσ.] Electra's

question turns upon the τῶν ἐμῶν in the line before: 'Your troubles? How can you have been made aware of *them* by what has passed?' Orestes, who is beginning to lead up to the disclosure, replies, 'By seeing you afflicted,'—the first hint that their interests are identical. Cf. v. 1200 ff.

1187 σέ.] But Hermann, Dindorf and others, *σε*. Where there is a distinct emphasis, it is always proper to write *σέ* and not *σε*. Elmsley was surely wrong in giving *σε* in *O. C.* 745, ὀρῶν σέ τὸν δύστηνον: and *ib.* 992, εἰ τις σέ τὸν δίκαιον. On the other hand, it must be admitted that the Trag. did not scruple to elide the accus. of the 2nd pers. sing., though emphatic: *e. g.* *O. T.* 64, ψυχὴ πόλιν τε κάμει καὶ σ' ὄμοιο στένει.

1188 ὀρᾶς γε.] 'You *see* (at this moment) but few of my woes:' if you could witness my treatment when I am in the presence of Cly-

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν;

## ΗΛΕΚΤΡΑ

ὄθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

## ΟΡΕΣΤΗΣ

τοῖς τοῦ; ποθεν τοῦτ' ἐξεσήμηνας κακόν;

## ΗΛΕΚΤΡΑ

τοῖς πατρος. εἶτα τοῖσδε δουλεύω βία.

## ΟΡΕΣΤΗΣ

τίς γάρ σ' ἀνάγκη τῆδε προτρέπει βροτῶν;

## ΗΛΕΚΤΡΑ

μητηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

## ΟΡΕΣΤΗΣ

τί(δρῶσα) πότερα χερσὶν ἢ λύμῃ βίου;

1195

taemnestra and Aegisthus, you could better estimate the full wretchedness of my lot.

1191 πῶθεν.] 'From what quarter have you hinted this crime?' *i. e.* 'whither points this hint of crime?' Cf. *Trach.* 704, πῶθεν γὰρ ἂν ποτ', ἀντί τοῦ, θνήσκων ὁ θῆρ | ἐμοὶ παρ-έσχ' εὐνοίαν;

1192 εἶτα.] Cf. *Ar. Ran.* 21, εἴτ' οὐχ ὕβρις ταῦτ' ἐστὶ καὶ πολλή τρυφή; *Dem. Phil.* I. p. 52, ἀλλὰ μὴν ὅτι γε οὐ στήσεται, δῆλον...εἶτα τοῦτ' ἀναμενοῦμεν;

1193 ἀνάγκη προτρέπει.] 'impels you *with* this necessity,'—interferes with your freedom by such constraint, *viz.* δουλεύειν τοῖς φονεῦσι. Schneidewin understands:—'Consigns you *to* this necessity, drives you *into* it;' comparing *Il.* VI. 336, ἤμην ἐν θαλάμῳ ἔθελον δ' ἄχεϊ προτραπέσθαι, *i. e.* *maerori indulgere*. But the active προτρέπειν, though used with *eis*, *ἐπί*, or *πρός* and accus., is never found with the simple dative. Soph. often uses it in the sense, not merely of *impel-*

ling, but of *compelling*, *e.g.* *Ant.* 270, ὅς πάντας ἐς πέδον κῆρα | νεῦσαι φόβῳ προῦτρεψεν: *O. T.* 358, σὺ γὰρ μ' ἄκοντα προῦτρέψω λέγειν.

1194 οὐδὲν ἐξισοῖ.] *Lit.*, 'she does nothing like a mother:' *i. e.* 'she in no wise supports the name.' *Schol.* οὐκ ἴσα πράττει τῷ τῆς μητρὸς ὀνόματι. In *Thuc.* VI. 87, ἐξισοῦν is usually said to be intransitive:—ταύτην οὖν τὴν κοινὴν τῷ τε δεομένῳ καὶ ἑμὶν νῦν παρούσαν ἀσφάλειαν μὴ ἀπώσθηθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς Συρακοσίοις...καὶ ἀντεπιβουλευσάμενοι...μεταλάβετε. But I doubt if ἐξισώσαντες τοῖς ἄλλοις could mean 'making yourself like (acting like) others.' Rather it governs ἀσφάλειαν: 'do not reject this opportunity of safety, but, dealing with it as other men deal with such opportunities, join us,' &c. ἐξισώσαντες (τοῦτο, τὴν ἀσφάλειαν), τοῖς ἄλλοις (=τῇ τῶν ἄλλων ἀσφαλείᾳ, by a common Grecism).

1195 χερσίν...λύμῃ.] 'By open violence, or by privation?' χερσίν

ΗΛΕΚΤΡΑ

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ

οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα; <sup>is at hand</sup>

ΗΛΕΚΤΡΑ

οὐ δῖθ'· ὅς ἦν γάρ μοι σὺ προῦθηκας σποδόν. <sup>my predecessor</sup> <sup>ashes</sup>

ΟΡΕΣΤΗΣ

ὦ δύσποτμ', ὡς ὀρώω σ' ἐποικτείρω πάλαι. <sup>weep pity</sup>

ΗΛΕΚΤΡΑ

μῆνος βροτῶν νυν ἴσθ' ἐποικτείρας ποτέ. <sup>weep</sup>

1200.

ΟΡΕΣΤΗΣ

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν;

ΟΡΕΣΤΗΣ

ἐγὼ φράσαιμ' ἂν, εἰ τὸ τῶνδ' εὐνουν πάρα. <sup>you will</sup> <sup>was yours</sup>

ΗΛΕΚΤΡΑ

ἀλλ' ἐστὶν εὐνουν, ὥστε πρὸς πιστας ἐρεῖς.

ΟΡΕΣΤΗΣ

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθης. <sup>now</sup>

1205

—violent ill usage, such as is hinted at in v. 637, etc.: *λύμη βίου*—such hardships as Electra describes in vv. 190 ff. *ὤδε μὲν | αἰκεῖ σὺν στολᾷ, | κεναῖς δ' ἀμφίσταμαι τραπέζαις.*—Cf. v. 1091, where *χειρὶ καὶ πλούτῳ* (superiority in force and in material prosperity) answer to *χερσὶ καὶ λύμαισι* here.

1198 *προῦθηκας*.] With an allusion to the *πρόθεσις*: see v. 1139, *note*.

1200 *ποτέ*.] *Tandem aliquando*. Cf. *Phil.* 1041, *τίσασθ' ἀλλὰ τῷ χρόνῳ ποτέ*.

1201 *τοῖσι σοῖς*.] Erfurdt, who

has been followed by Schneidewin, reads *τοῖς ἴσοις* with one MS., on the ground that logical sequence requires it. But they overlook the antithesis between *ἐποικτείρας* and *ἀλγῶν*:—‘You are the only person who has ever expressed pity for my sorrows.’ ‘Yes—for I am the only person who has ever felt it.’ Orestes leads up to the disclosure by intimating more and more clearly the identity of her interests with his. See v. 1187, *note*.

1202 *οὐ δὴ ποθ'*.] Cf. v. 1108, *note*.

1205 *τόδ' ἄγγος*.] It was neces-

## ΗΛΕΚΤΡΑ

μη δῆτα πρὸς θεῶν τοῦτό μ' ἐργάσῃ, ξένε.

## ΟΡΕΣΤΗΣ

πιθοῦ λέγοντι, κούχ ἀμαρτήσῃ ποτέ.

## ΗΛΕΚΤΡΑ

μη, πρὸς γενείου, μη ξέλη τα φίλτατα.

## ΟΡΕΣΤΗΣ

οὐ φημ' ἐάσειν.

## ΗΛΕΚΤΡΑ

ὦ τάλαιν' ἐγὼ σέθεν,  
'Ορέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

## ΟΡΕΣΤΗΣ

εὐφημα φώνει πρὸς δίκης γὰρ οὐ στενεῖς.

## ΗΛΕΚΤΡΑ

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω;

## ΟΡΕΣΤΗΣ

(οὐ σοι προσήκει) τήνδε προσφανεῖν φάτιν.

sary to dispose somehow of the urn, as it would have been in Electra's way when the moment arrived for an embrace (v. 1226). The occasion is artistically improved into a fresh display of the sister's affection for the memory of her brother.

*vñv.*] *Now*, i. e. in the next place, as the next preliminary:—not *igitur*, though the quantity of *vñv* does not preclude that sense: see v. 616, *note*.

1207 *πιθοῦ.*] Not *πειθου*: see v. 1015, *note*.

1208 *πρὸς γενείου.*] Cf. Aesch. *Theb.* 528, βλάστημα καλλιπρωρον, ἀνδρόπαις ἀνὴρ | στελεχει δ' Ἴουλος ἀρτι διὰ παρηίδων, | ὥρας φουόσης, ταρφὸς ἀντέλλουσα θρίξ.—Cf. *II. VIII.* 371 (Thetis supplicating Zeus), ἦ οἱ γούνατ' ἔκυσσε καὶ ἔλλαβε χειρὶ γενείου | λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον: *ib.* I. 501, δεξιτέρῃ δ'

ἀρ' ὑπ' ἀνθερωῶνος (the chin) ἐλούσα | λισσομένη, κ.τ.λ.

1209 *ἐάσειν.*] i. e. μεθήσασθαι τοῦ ἀγγους. Cf. *Phil.* 816, ΦΙ. μέθες, μέθες με. ΝΕ. ποὶ μεθῶ; ΦΙ. μέθες ποτέ. ΝΕ. οὐ φημ' ἐάσειν.

*σέθεν.*] For the genitive, cf. Eur. *Or.* 1209, ὦ μέλεος ἡβης σῆς, 'Ορέστα, καὶ πότμου | θανάτου τ' ἄωρου.

1210 *τῆς σῆς...ταφῆς*] = τοῦ σε θάπτειν, not *hoc sepulchro tuo* (the urn), as Brunck interprets. The ashes of Orestes had been sent, *δπως πατρῶας τύμβον ἐκλάχοι χθονός* (v. 760): and Electra hopes that the performance of *that* office at least may be left to her, since she had not been permitted *λουτροῖς* (αὐτὸν) *κοσμεῖν*, v. 1139.

1211 *εὐφημα.*] Since it was *δδσφημον*, ζῶντα θανόντι ἴσα ἀνταυδάν: see v. 61, *note*.

1213 *οὐ σοι.*] Not *οὐ σοί*, since

ΗΛΕΚΤΡΑ

οὕτως ἄτιμος εἶμι <sup>by the lead one</sup> τοῦ τεθνηκοτος;

ΟΡΕΣΤΗΣ

ἄτιμος οὐδενὸς σου <sup>mine</sup> τοῦτο δ' οὐχὶ σου.

1215

ΗΛΕΚΤΡΑ

εἶπερ γ' Ὀρεστού σῶμα βαστάζω τοδε.

ΟΡΕΣΤΗΣ

ἀλλ' οὐκ Ὀρεστού, πλήν λόγῳ γ' ἡσκημένῳ. <sup>Fashioned</sup>

ΗΛΕΚΤΡΑ

ποῦ δ' ἔστ' ἐκείνου τοῦ τάλαιπώρου τάφος;

ΟΡΕΣΤΗΣ

οὐκ <sup>nowhere</sup> ἔστι τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ

πῶς εἶπας, ᾧ παῖ;

the real emphasis is on *προσῆκει*: 'it is not *right* (for any one) to speak of Orestes as dead.'—For other instances of the non-emphatic *σοι* in an emphatic place, see v. 525, *πατήρ γάρ, οὐδὲν ἄλλο, σοι πρόσχημ' αἰέ*: *O. T.* 800, *καὶ σοι, γύναι, τάληθες ἐξερω*. Where this word stands first in a verse, it is in all cases accented: e.g. *Ant.* 236, *O. C.* 577,—where by sense it is enclitic. Cf. v. 383, *note*.

1214 οὕτως, κ.τ.λ.] Electra understands *οὐ σοι προσῆκει* as if it had been *οὐ σοὶ προσῆκει*—Orestes having used a tone of voice which left the true emphasis purposely ambiguous. 'Is it for others, rather than for me,' she asks, 'to use this language of lamentation? Will the dead reject the tribute of my grief?'

ἄτιμος.] Not *ἀναξία*, as the Schol. says. *ἄτιμός εἶμι τοῦ τεθν.* = *ἀτιμάζομαι πρὸς τοῦ τεθν.* Cf. *κεληρὸς διδακτά*, v. 344, *note*: *O. T.* 1437, *μηδενὸς προσήγορος*.—As to the doctrine that the spirits of the departed

were loth to receive homage of any kind from those who had been *δυσμενεῖς* to them in life, see v. 442 ff.

1215 τοῦτο δ' οὐχὶ σόν.] 'This is nought of thine'—this urn contains nothing in which you have an interest.

1216 βαστάζω.] Cf. v. 905, *note*.

1217 πλήν λόγῳ γε.] From this phrase Electra infers merely that the urn is a sham, not that Orestes is not dead; and she therefore asks, where *is* the tomb?

1220 ᾧ παῖ.] In her agitation, Electra drops the more formal mode of address, *ᾧ ξένη*, which she had hitherto used. *παῖς* sometimes = *adolescens*: e.g. *Phil.* 1072, *ὅδ' ἐστὶν ἡμῶν ναυκράτωρ ὁ παῖς*. Her early responsibilities, and the grave self-reliance which circumstances had imposed upon her from childhood, had taught Electra to use this elderly tone even where it was not actually appropriate. Cf. v. 455, *καὶ παῖδ' Ὀρέστην*: vv. 135, 1130.

ΟΡΕΣΤΗΣ

ψεύδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ

ἢ ζῆ γὰρ ἀνὴρ;

ΟΡΕΣΤΗΣ

εἵπερ ἔμφυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ

ἢ γὰρ σὺ κείνος;

ΟΡΕΣΤΗΣ

*signet* τήνδε προσβλέψασά μου  
σφραγίδα πατρὸς ἔκμαθ' εἰ σαφῆ λέγω.

ΗΛΕΚΤΡΑ

ὦ φίλτατον φῶς.

ΟΡΕΣΤΗΣ

φίλτατον, ξυμμαρτυρῶ.  
ἴωρα... μετ...

1223 σφραγίδα.] In the *Choephora*, the identity of Orestes is established by three tokens:—1. The lock of hair of the same shade as Electra's (*θύπττερος*, *Cho.* v. 166): 2. The footprints tallying with hers (*στίβοι... τοῖς ἐμοῖσιν ἐμπερεῖς*, v. 197): 3. The tunic which Electra had embroidered for her brother (*ὑφασμα*, v. 224). Euripides, in his *Electra* (vv. 513—546), subjects these contrivances to a singular critique. In a long dialogue Electra and the *πρέσβυς* discuss the value of such evidence. Electra points out, 1. That persons not related to each other may have hair of the same colour: 2. That a brother's foot is likely to be larger than his sister's: 3. That when Orestes left home, she was too young to work a tunic for him, and that at all events it could scarcely fit him now. Euripides himself invents, as the decisive *τεκμήριον*, a scar over the eyebrow (*οὐλή παρ' ὀφρύν*, v. 572), left on

Orestes by a fall in childhood, when he and Electra were chasing a fawn.

σαφῆ.] *certa*, things demonstrably true. Cf. Thuc. I. 22, *ἄσσοι δὲ βουλῆσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν*, κ.τ.λ. Eur. *Or.* 1155, *φίλος σαφῆς*.

1224 ὦ φίλτατον φῶς.] So *Phil.* 530, *ὦ φίλτατον μὲν ἤμαρ, ἠδιστος δ' ἀνὴρ*. Contrast with this v. 201, *ὦ πασῶν κείνα πλέον ἀμέρα ἐλθοῦσ' ἐχθίστα δὴ μοι*. This *ἀναγνώρισις* has the merit, which Aristotle commends, of being coincident with a reversal of the dramatic situation: *Arist. Poet.* 11. 30, *καλλίστη δὲ ἀναγνώρισις ὅταν ἄμα περιπέττειαι γίνωνται*. On the other hand, it is of 'the least artistic class,' as being effected by a special token (*ib.* 16. 15, *ἢ ἀτεχνολογία, καὶ ἢ πλεῖστοι χρώνται δι' ἀπορίαν, ἢ διὰ τῶν σημείων*). The most artistic kind of *ἀναγνώρισις*, according to Aristotle, is *ἢ ἐξ αὐτῶν τῶν πραγμάτων... οἷον ἢ ἐν τῷ Σοφοκλέους Οἰδίποδι (ib.)*.

<sup>voice</sup>  
ὦ φθέγμ', ἀφίκου;

ΗΛΕΚΤΡΑ

ΟΡΕΣΤΗΣ

μηκέτ' ἄλλοθεν <sup>with</sup> πύθη.

1225

ΗΛΕΚΤΡΑ

ἔχω σε χερσίν;

ΟΡΕΣΤΗΣ

ὡς τα <sup>is a unit</sup> λοιπ' ἔχοις <sup>may you have</sup> αἰεί.

ΗΛΕΚΤΡΑ

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,  
ὄρατ' Ὀρέστην τόνδε, <sup>κατακλιθεὶς</sup> μηχαναῖσι μὲν  
θανόντα, νῦν δὲ <sup>safe</sup> μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ

ὀρώμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι

1230

1225 ὦ φθέγμα.] A present and living Orestes—no more the exiled brother who spoke to me only in φῆμαι (v. 1115)—no more the dead Orestes who seemed to have come back to me, σποδὸς καὶ σκιά ἀνωφελῆς (v. 1159). Cf. *Ai.* 14, ὦ φθέγμ' Ἀθάνας. *O. C.* 863, ὦ φθέγμ' ἀναιδὲς, ἧ σὺ γὰρ ψεύσεις ἐμοῦ; *Phil.* 234, ὦ φίλτατον φώνημα· φεύ τὸ καὶ λαβεῖν | πρόσφθεγμα τοιοῦδ' ἀνδρός.

μηκέτ' ἄλλοθεν.] Cf. *O. C.* 1265, καὶ μαρτυρῶ κάκιστος...ἤκειν τὰμὰ μὴ 'ξ ἄλλων πύθη. Cf. *Pind. O. I.* 5, μηκέθ' ἄλλου σκόπει...θαλπνότερον ἄστρον: *ib.* 114, μηκέτι πάπταινε πόρσιον: *infra*, v. 1474, αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

1226 ὡς.] Probably = *sicut* here. Cf. v. 125, *note*.

1228 μηχαναῖσι μὲν, κ.τ.λ.] 'In stratagem once dead, and now by that stratagem saved.' σεσωσμένον—landed clear of the dangers which beset his return to Mycenae—since the fiction of his death (μηχανή) had lulled Clyt. and Aeg. into fancied security. But, though σεσωσμένον is thus more than ζῶντα, the

poet also avails himself of the familiar antithesis between θανεῖν and σώζεσθαι ('to be kept alive'). The same pregnant use of σωθῶ is found in v. 59, ὅταν λόγῳ θανῶν | ἔργοισι σωθῶ (*i. e.* not merely 'save my life,' but 'establish my fortunes'). Cf. *Ai.* 690 (where he hints at his coming death), ἐγὼ γὰρ εἰμ' ἐκεῖσ' ὅποι πορευτέον...καὶ τάχ' ἀν' μ' ἴσως | πύθοισθε, κεὶ νῦν δυστυχῶ, σεσωσμένον, 'you will hear that all is well with me' (*i. e.* that I have found an escape from my troubles—where the irony gains point from the usual contrast between τεθνηκώς and σεσωσμένος).

1230 ἐπὶ συμφοραῖς] 'At thy (happy) fortunes.' Cf. *Ar. Eq.* 405, ἄσαιμι γὰρ τότ' ἀν' μόνον | πῖνε πῖν' ἐπὶ συμφοραῖς: where Schol. :—ἐκ τῶν Σιμωνίδου δὲ τοῦτο Τεθρίππων. τὸ δὲ συμφοραῖς ἐπ' ἐσθλοῖς τῶν μέσων γὰρ ἢ συμφορὰ. Cf. *O. T.* 44, τοῖ ἐμπείροισι καὶ τὰς συμφορὰς | ζῶσας ὀρῶ μάλιστα τῶν βουλευμάτων, *eventus consiliorum successu optime florentes video*: *Thuc. I.* 140, ἐνδέχεται γὰρ τὰς συμφορὰς τῶν



(<sup>back</sup> γεγηθός) <sup>Creep</sup> ἔρπει δάκρυον ὀμμάτων ἄπο.

στροφή. *Sat.*

ΗΛΕΚΤΡΑ

ἰὼ <sup>children</sup> γοναί,

γοναί σωμάτων ἐμοὶ φιλτάτων

ἐμόλετ' ἀρτίως,

ἐφήνυρέτ', ἦλλετ', εἶδεθ' οὐς ἐχρήζετε.

1235

ΟΡΕΣΤΗΣ

<sup>Wl. as here</sup> πάρεσμεν' ἀλλὰ σὺγ' ἔχουσα <sup>Wl. as here</sup> πρόσμενε.

ΗΛΕΚΤΡΑ

τί δ' ἔστιν;

πραγμάτων οὐχ ἦσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τῶν ἀνθρώπων.

1232 — 1250. Metres of the strophe:—

Vv. 1235, 6, 8, 1243, 4. Iambic trimeters.

V. 1233. γοναί | σώματων || ἐμοὶ | φιλτάτων | dochmiac dimeter. This measure *~~~~* is the dochmius proper, of which there are varieties: see *note* at v. 193 on v. 205; at v. 233 on v. 243; at v. 849 on v. 853.

V. 1234. ἐμόλετ' ἀρτίως, paeon quartus, iambus: a dochmiac verse: cf. v. 855.

V. 1239. ἀλλ οὐ τάν | Ἀρτέμιν τῶν αἰῶν | ἀδμητῶν (cf. v. 512). This is a trimeter of λαμβοὶ λοχιορρωγικοί, *i. e.* admitting spondees in the even places. Brunck read, ἀλλ οὐ | μά τῶν γ | ἀδμητῶν αἰ | ἐν Ἀρ|τέμιν, for the sake of stricter conformity to the trimeter at v. 1260. But ἀδμητον or ἀδμητῶν would be required to make the conformity perfect, though Brunck defends ἀδμητῶν as a Doric license.

V. 1240. τοδὲ μὲν οὐ | πῶτ' ἀξί|ῶσω | τρέσατ', a dochmiac dimeter: cf. vv. 1233, 4.

V. 1241. περὶσσο|ῶν ἀχθ|ῶσ ἐνδῶν | γυναϊκῶν | ὄν αἰεῖ, iambic dipodia

and three bacchei.

V. 1245. ὄπτότοί | τῶτοί, dochmiac: cf. vv. 1234, 1265.

Vv. 1246, 7. ἀνέφελῶν | ἐπέβαλες || οὐ πῶτ' ἐ κατ' ἀλύσιμων, dochmiac dimeter of four proceleusmatici *~~~~*) and a paeon primus. The antistrophic verse (1266) has a paeon also in the first place.

Vv. 1248, 9. οὐδὲ πῶτ' | λησόμενον ἡμέτερον, paeonic trimeter.

V. 1250. οἶῶν ἐφῦ | κάκῶν | dochmiac verse: cf. *note* at v. 233 on vv. 243, 4.

1233 γοναί σωμάτων.] 'O thou dear to me above all the children of men.' Eur. *Ion*, 1261, ὦ ταυρόμορφον ὄμμα... πατρός: *H. F.* 1036, 'Ηρακλεῖον δέμας: *ib.* 910, ὦ λευκά γήραε σώματα: *Ar. Eq.* 421, ὦ δεξιότατον κρέας (Com.).

1234 ἀρτίως.] 'You are freshly come.' A few moments since, I was the forlorn sister, heartsick with long waiting for her brother: but one bright instant has cancelled years of trial.

1235 ἐχρήζετε.] As Electra had said, v. 171, αἰεὶ μὲν γὰρ ποθεῖ, | ποθῶν δ' οὐκ ἀξιοὶ φανῆναι.

1236 σὺγ' ἔχουσα.] *So Phil.* 258, γελῶσι σὺγ' ἔχοντες: *Eur. Hec.* 532, σὺγὰ πᾶς ἔστω λεώς.

## ΟΡΕΣΤΗΣ

σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλυη.

## ΗΛΕΚΤΡΑ

ἀλλ' οὐ τᾶν Ἄρτεμιν  
τᾶν αἰὲν ἀδμήτᾶν  
τόδε μὲν οὐ ποτ' ἀξιόσω τρέσαι  
(περισσὸν ἄχθος) ἔνδον  
γυναικῶν ὄν αἰεί. (?)

1240

## ΟΡΕΣΤΗΣ

ὄρα γε μὲν δὴ καὶ γυναιξὶν ὡς Ἄρης  
ἔνεστιν· εὖ δ' ἐξοίσθα πειραθείσα πού.

## ΗΛΕΚΤΡΑ

ὄτοτοτοῖ τοτοῖ,  
ἀνέφελον ἐπέβαλες οὐ ποτε καταλύσιμον  
οὐδέ ποτε λησόμενον ἀμέτερον

1245

1238 Ἄρτεμιν.] Cf. v. 626, where Clytaemnestra says scoffingly ἀλλ' οὐ μὰ τὴν δέσποιαν Ἄρτεμιν, *i. e.* 'now by thy favourite goddess.' Cf. Aesch. *Suppl.* 136, ἐπιδέτω Διὸς κόρα... Ἄρτεμις | παντὶ δὲ σθένει διωγμοῖς | ἀσφαλῆς ἀδμήτος ἀδμήτα | ῥύσιος γενέσθω : 'may the virgin goddess be protectress of the virgin.'

1241 *περισσὸν ἄχθος.*] 'Women, a useless burden of the ground, for ever moping in the house.' Cf. *Od.* XX. 378, οὐδέ τι ἔργον | ἔμπαιον οὐδέ βίης, ἀλλ' αὐτῶς ἄχθος ἀρούρης : *Soph. frag.* 682, ὦ θνητῶν ἀνδρῶν καὶ ταλαίπωρον γένος, | ὡς οὐδὲν ἔσμεν πλὴν σκιαῖς εἰκοτές, | βάρος περισσὸν γῆς ἀναστρωφόμενοι.

ἔνδον ὄν αἰεί.] Cf. *O. C.* 344, κατ' ὄκον οἰκουροῦσιν ὥστε παρθένοι : *Eur. Or.* 926, (no one will go to the wars) εἰ τᾶνδον οἰκουρήμαθ' (the wives left at home) οἱ λελειμμένοι | φθείρουσιν.

1243 ὄρα.] Cf. v. 945, *note.*

γε μὲν δὴ.] Cf. *Trach.* 484, ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον : and so γέ τοι δὴ, *O. T.* 1171, κείνου γε τοι δὴ παῖς ἐκλήζετο.

Ἄρης.] The spirit of combat. Cf. Aesch. *Ag.* 76, ὃ τε γὰρ νεαρὸς

μυελὸς στέρνων | ἐντὸς ἀνάσσων | ἰσόπρεβος, Ἄρης δ' οὐκ ἐνὶ χώρᾳ, *i. e.* martial vigour. Aesch. *Suppl.* 729, γυνὴ μονωθεῖσ' οὐδέν· οὐκ ἔνεστ' Ἄρης.

1244 πού.] Cf. v. 55, *note*; v. 948.

1246 ἀνέφελον.] 'That cannot be hid.' Schol.:—καλυφθῆναι μὴ δύναμενον, ἀσκλαστον, ὡς εἰ ἔφη διάδηλον κακόν.—Brünck can scarcely be right in joining ἀνέφελον ἐπέβαλες, 'mentionem haud obscuram inicis.'

ἐπέβαλες... κακόν.] *Malii mentionem iniicisti.* Schol.:—ἐπεὶ περ ὑπέμνησεν αὐτὴν τῆς τοῦ πατρὸς ἀναιρέσεως. No exact parallel for this use of ἐπιβάλλω can be found : but βάλλω, ῥίπτω, etc., are often used of dropping hasty or chance words : *e. g.* *Eur. Alc.* 679, ἀγαν γ' ὑβρίζεις καὶ νεανίας λόγους | ῥίπτων ἐς ἡμᾶς οὐ βάλων οὕτως ἀπει : *Herod.* VII. 13, ἀεικέστερα ἀπορρήψαι ἔπεα : Aesch. *P. V.* 953, τοιάδ' ἐκρίπτων ἔπη.

1249 λησόμενον.] For the middle form with passive sense, see v. 971, *note.*

οἶον ἔφυ κακόν.

ΟΡΕΣΤΗΣ

ἔξοιδα, παῖ, ταῦτ'· ἀλλ' ὅταν παρούσια <sup>nom. (actual occasion)</sup>  
φράζῃ, τότε ἔργων τῶνδε μεμνησθαι χρεών.

ἀντιστροφή.

ΗΛΕΚΤΡΑ

ὁ πᾶς ἐμοὶ

ὁ πᾶς ἂν πρέποι παρὼν ἐννέπειν

τάδε δίκαια χρόνος,

μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

1255

ΟΡΕΣΤΗΣ

ξυμφημι καγώ· τουγαροῦν σώζου τόδε. <sup>(frustration)</sup>

ΗΛΕΚΤΡΑ

τί δρώσα;

ΟΡΕΣΤΗΣ

οὐ μὴ ἴστι καιρὸς μὴ μακρὰν βούλου λέγειν. ?

ΗΛΕΚΤΡΑ

τίς οὖν ἂν ἀξίαν

γε(σοῦ) <sup>wh</sup>πεφηνότος <sup>βδινω</sup>

μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων;

1260

1251 παρούσια] = τὰ παρόντα: the actual occasion: Lat. *Cum res ipsa feret*.

1252 φράζῃ.] Cf. v. 39, ὅταν σε καιρὸς εἰσάγῃ. *All's Well that Ends Well*, Act I. Sc. 2, ...his honour, Clock to itself, knew the true minute when Exception bid him speak.

1253 ὁ πᾶς χρόνος.] 'All time,' not 'every time' (πᾶς τις χρόνος).

1254 παρών.] With πρέποι: 'would be opportune and meet'—referring to παρουσία (*opportunities*) in v. 1251.

1257 σώζου.] See v. 993, note.

1259 μακρὰν.] The phrase μακρὰν λέγειν does not occur elsewhere, but always the more accurate expression μακρὰν τείνειν or ἐκτείνειν: e. g. Aesch. *Ag.* 899, μακρὰν γὰρ

ἐξέτεινας (see Paley *ad loc.*). Soph. *Az.* 1040, μὴ τείνε μακρὰν. Blomf. *ad* Aesch. *Ag.* 879, says 'subaudi ῥήσιν,' but this appears unnecessary, nor is anything proved by Plat. *Rep.* p. 605 D, μακρὰν ῥήσιν ἀποτεινοντας. Cf. v. 1389. Two places in Aeschylus may be noted where this adverb is likely to be mistaken for an adjective, viz.:—*Theb.* 609, τείνουσι πομπὴν τὴν μακρὰν πόλιν μολεῖν: *P. V.* 833, τὴν μακρὰν ἀποικίαν.

1262 ὦδε.] i. e. 'as you enjoin' (vv. 1236—9, 1259).

λόγων.] Genitivus pretii: cf. Aesch. *P. V.* 987, τῆς σῆς λατρείας τὴν ἐμὴν δυσπραξίαν...οὐκ ἂν ἀλλὰ ξαιμ' ἐγώ. Madv. *Synt.* § 65.<sup>a</sup>.— (It is possible, though less natural, to join σιγὰν λόγων, 'silence from

ἐπεὶ σε νῦν ἀφράστως  
ἀέλπτως τ' ἐσείδον.

## ΟΡΕΣΤΗΣ

τότ' εἶδες, ὅτε θεοὶ μ' ἐπώτρυναν <sup>ἠντι</sup> μολεῖν

— — — — —

## ΗΛΕΚΤΡΑ

ἔφρασας ὑπέρτεράν <sup>ἡ... λέγει ὁ ἀδελφὸς</sup>

1265

τάς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν

ἄμετέρα πρὸς μέλαθρα, δαιμόνιου

αὐτὸ τίθημ' ἐγώ.

1270

## ΟΡΕΣΤΗΣ

τὰ μὲν σ' ὀκνῶ <sup>ἐχθρῶν</sup> (χαίρουσαν) <sup>ἠντι</sup> εἰργασθῆν, τα δὲ <sup>ἠντι</sup>  
δέδοικα λίαν ἡδονῇ (νικωμένην.)

## ΗΛΕΚΤΡΑ

ἰὼ χρόνῳ μακρῶ φιλτάταν

words: cf. Eur. *Med.* 81, ἡσύχαζε καὶ σίγα λόγους: Herod. VI. 135, ὡς σφέας ἡσυχίῃ τῆς πολιορκίης ἔσχε.)

1264 τότ' εἶδες, κ.τ.λ.] Orestes feels the reproach unconsciously conveyed in ἀέλπτως. He hastens to assure his sister that his return had been delayed only until Apollo should give the word. This conception of the avenger as awaiting in exile the divine command to act, and then promptly obeying the signal, does not appear so distinctly in the other dramatists. Aeschylus represents Orestes as driven into hesitating action by the reiterated menaces of the god—(*Cho.* 290, *κελ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον*). In Euripides, the divine agency is kept altogether in the background. But Sophocles has placed the retribution of which Orestes was the agent not merely under the sanction, but under the direct supervision of Apollo Katharsios.

After μολεῖν the strophe (v. 1243) requires an iambic trimeter. The context suggests something to this

effect:—πόθου γε μὴν ἕκατι κἂν πά-  
λαι παρῆν.

1266 ἐπόρισεν.] ἐπῶρσε, the old reading, is against the metre (v. 1246), and probably a gloss on ἐπώ-  
τρυναν. Hermann observes that the equivalents given by Hesychius for ἐπούρισεν—viz. ὠρμησεν, ἀπέπεμψεν—look as if he had been thinking of this passage: but ἐπούρισεν too would injure the metre. Dindorf supports his ἐπόρισεν from *O. C.* 1458, πῶς ἂν, εἴ τις ἔντοπος, τὸν πάντ' ἄριστον δεῦρο Θησέα πόροι;

1269 δαιμόνιον.] Cf. Thuc. II. 64, φέρον τε χρῆ τὰ τε δαιμόνια ἀναγκαίως τὰ τε ἀπὸ τῶν πολεμίων ἀνδρείως: Xen. *Mem.* I. 3. 5, διαίτη δὲ τῆν τε ψυχὴν ἐπαίδευσε καὶ τὸ σῶμα ἢ χρώμενος ἂν τις, εἰ μὴ τι δαιμόνιον εἴη, θαρραλέως καὶ ἀσφαλῶς διάγοι.

1271 εἰργασθῆν.] Cf. v. 396, *note*.

1273—1287. ἐπιδός: cf. v. 233, *note*.

Metres of the epode:—  
V. 1273. ἰὼ | χρόνῳ || μακρῶ | φιλ-

ὁδὸν ἐπαξιώσας ὠδέ μοι φανῆναι,  
μή τι με πολύπουον ὠδ' ἰδῶν. *αποσιναπτος*

1275

## ΟΡΕΣΤΗΣ

τί μὴ ποιήσω;

## ΗΛΕΚΤΡΑ

μή μ' ἀποστερήσης  
τῶν σῶν προσώπων / *αδελφὸν* ἰδούαν μεθέσθαι.

## ΟΡΕΣΤΗΣ

ἦ κάρτα κᾶν ἄλλοισι θυμοίμην ἰδῶν. *καὶ τὴν ἑξῆς*

## ΗΛΕΚΤΡΑ

*ομοειπὸν*  
ξυναινεῖς;

τᾶτᾶν, iambic dipodia and dochmiac (cf. v. 1233).

V. 1274. ὁδὸν ἐπ|ᾠξί|ῶσας || ὠδέ | μοῖ φᾶν|ῆναι, a pair of trochaic tripodiae: cf. v. 475.

V. 1275. μή τῖ μέ | πδλυ|πδν|δν ὠδ | ἰδῶν, iambic dimeter.

Vv. 1276, 7. τῖ μῆ | ποιῆσ|ῶ || μῆ μ' ᾠ|δστῆ|ρησῆς, iambic penthemimer, followed by trochaic tripodia.

V. 1278. The same.

V. 1279. Iambic trimeter.

V. 1280. ξυνᾠνεῖς | τῖ μῆν οὔ, bacchi.

Vv. 1281, 2. ῶ φίλᾱι | ἐκλυῶν || ἄν ἐγ|ῶ οὐδ' ἄν | ἠλπίσ | αυδᾶν, two dactyls: trochaic dimeter.—Hermann inserts ἄρ' before ἄν, making ἐκλυον—αυδαν an iambic trimeter catal.

V. 1283. Imperfect verse.

V. 1284. ἀναυδῶν οὐ|δῆ σῦν | βδᾱ κλυοῦ|σαῖ, iambic dimeter hypercatal.

V. 1285. τᾱλαιῶν|ἄ νῦν δ | ἐχῶ | σῆ προῦ|φάνῆς | δε, iambic trimeter catal.

V. 1286. φίλτατ|ᾱν ἐχ|ῶν προῦ|δψῦν, trochaic dimeter.

V. 1287. ᾱς ἐγ|ῶ οὐδ' ἄν | ἐν κᾱκ|οῖς λᾱθ|οῖμαν, trochaic verse of five feet.

1274 ὁδόν...φανῆναι.] Cf. *Il.* xi.

140, ἀγγελίην ἐλθόντι: XXIV. 235,

ἔξεσίην ἐλθόντι: Dem. *Fals. Legat.* p. 392, ἀπήρομεν πρεσβείαν: O. C. 1166, προσθακῶν ἔδραν: v. 1163, πεμφθεις κελεύθους. Cf. *Madv. Synl.* §26, 4.

1276 τί μὴ ποιήσω;] Conj. deliberativus. Cf. Xen. *Oeconom.* 4. 4, ἄρα, ἔφη ὁ Σωκράτης, μὴ ἀσχυρθῶμεν τὸν Περσῶν βασιλέα μιμησασθαι; *Madv. Synl.* § 121.

1278 μεθέσθαι.] i.e. ὥστε μεθέσθαι αὐτῆς,—expegetic infin.; cf. v. 543, note. μεθίημι τι, I allow to go from me: μεθλεμαί τινος, I take my hand off: Eur. *Med.* 736, ἀγουσιν οὐ μεθεῖ' ἄν ἐκ γαλις ἐμέ, i.e. ἀγουσιν ἐμέ οὐκ ἄν μεθεῖο (ἐμοῦ), where Porson proposed ἄδονᾶν for this passage,—(though the analogy of ἐμέ in the line on which he is commenting confirms ἄδονᾶν). He observes that when two verbs, governing different cases, refer equally to the same noun or pronoun, the latter is construed with one verb, and understood with the other: e.g. Antiphanes *ap. Athen.* VII. p. 339, ὄν ἦν ἰδῆ, τὰς χεῖρας οὐκ ἀφέξεται (αὐτοῦ): Plat. *Sympos.* p. 174 E, οἱ μὲν γὰρ εὐθὺς παῖδά τινα τῶν ἐνδοθεν ἀπαντήσαντα ἀγειν. Cf. v. 1279.

1279 ἰδῶν.] sc. πειρωμένους τοῦτο ποιεῖν. Triclinius:—ἦγουν, οὐ μόνον ἐγὼ τοῦτο οὐ ποιήσω, ἀλλὰ καὶ ἄλλω βουληθέντι ποιεῖν ὀργισθήσομαι.

1280 ξυναινεῖς;] i.e. 'Do you ac-

## ΟΡΕΣΤΗΣ

τί μὴν οὐ;

1280

## ΗΛΕΚΤΡΑ

ὦ φίλα <sup>αδελφὴ</sup> <sup>καὶ</sup> <sup>μητέρα</sup>  
 ἔκλυον <sup>ἄν</sup> ἐγὼ οὐδ' <sup>ἄν</sup> ἤλπισ' <sup>ἄν</sup> αὐδάν. <sup>ἄν</sup>

\* \* \* \* \* ἔσχον ὄργαν

ἄναυδον οὐδὲ σὺν βοᾷ κλύουσα

τάλαινα. νῦν δ' ἔχω σε' προῦφάνης δὲ

1285 ✓

φιλιτάταν ἔχων πρόσοψιν,

ἄς ἐγὼ οὐδ' ἄν ἐν κακοῖς λαθοίμαν.

## ΟΡΕΣΤΗΣ

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,

καὶ μήτε μήτηρ ὡς κακῇ διδάσκέ με,

cede to my wish that we should part no more?' Not, I think, as Schneidewin interprets, 'Do you approve my plan of vengeance?' They have not come to *business* yet: that begins at v. 1288.

1283 ἔσχον ὄργαν.] Hermann proposed to supply the lacuna by reading γλώσσας δὲ πῶς ἂν εὐφρον' ἔσχον ὄργαν. I should rather have expected some allusion to the cruelty of Clytaemnestra (e.g. κακᾶς δ' ἐν ὕβρει ματρὸς ἔσχον ὄργαν) which would explain the words of Orestes at v. 1289.—For ἔσχον ὄργαν ἀναυδον *i. e.* ὥστε ἀναυδον εἶναι, cf. v. 18, *note*.

1287 ἐν κακοῖς.] Even if our undertaking should fail, and the future prove less bright than I now hope, it will still be cheered by the memory of to-day—ἐπεὶ σε νῦν ἀφράστως ἀέλπῳ τ' ἐσεῖδον.

1288—1283. The second division of the ἐπεισόδιον τρίτον: cf. v. 1098, *note*. Orestes now recalls Electra to serious consultation.—*Or.* This is no time to dwell upon our wrongs: instruct me how I can best secure our revenge. And when Pylades and I enter the house, let Clytaemnestra discern no joy in thy face.—*El.* Brother, all things shall be ordered as thou wishest: all my joy is

from thee. As to our mother, fear not: she and I seldom meet smilingly, and now my tears of joy have had no time to dry. Thou knowest that Aegisthus is absent: command what thou wilt, and rely on my obedience.—(*Enter the PAEDAGOGUS.*) *Paedag.* Are you weary of your lives, that you prate thus at the very doors? It is well that I have stood sentinel, or your plans would have gone before you into the house. And now, Orestes, to work—all is safe: everything favours you.—*El.* Brother, who is this?—*Or.* Dost thou not remember in whose charge I was sent to Phocis?—*El.* (*to the Paedag.*) O thou who alone hast saved our house, was it thou who didst sentence me to despair,—thou, conscious of the happy truth? Welcome, father—a true father to us—in one day most hated and most loved!—*Paedag.* It is enough: we will speak hereafter of many things; now is the hour to act. Clytaemnestra is alone;—no man is in the house: but if ye tarry, a harder struggle awaits you.—*Or.* Pylades, we will enter, saluting the shrines of my father's gods.—*El.* Apollo the Destroyer, hear and aid!

1289 καὶ μήτε μήτηρ.] It is possible that this is an allusion to

μήθ' ὡς πατρώαν κτήσιν Ἀγισθος δόμων  
 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ διασπείρει μάτην.

1290

χρόνον γὰρ ἂν σοι καιρὸν ἐξεύργοι λόγος.

ἂ δ' ἀρμόσει μοι τῷ παρόντι νῦν χρόνῳ

σημαίν, ὅπου φανέντες ἢ κεκρυμμένοι

γελώντας ἐχθροὺς παύσομεν τῇ νῦν ὀδῷ.

1295

οὕτω δ' ὅπως μήτηρ σε μὴ πινυνώσεται

φαίδρῳ προσώπῳ νῶν ἐπελθόντων δόμους.

ἀλλ' ὡς ἐπ' ἄτη τῇ μάτην λελεγμένη

στέναζ'. ὅταν γὰρ εὐτυχήσωμεν, τότε

χαίρειν παρέσται καὶ γελᾷ ἐλευθέρως.

1300

## ΗΛΕΚΤΡΑ

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον  
 καὶ τοῦμόν ἔσται τῆδ' ἐπεὶ τὰς ἡδονὰς  
 πρὸς σοῦ λαβοῦσα κοῦκ ἐμὰς ἐκτησάμην.

the treatment of the subject by some other dramatist, who made *Electra* pronounce at this point a vindictive and lengthy speech. Such a speech has, in fact, been put in her mouth by Euripides; but not at such a moment as to arrest the progress of the action (*Eur. El.* 907 ff.). Compare the well-known satire in the *Phoenissae* on the *Septem c. Thebas* (751): and see note on v. 1223. It is possible that in *Soph. Ant.* 223 a covert criticism of the same kind is intended.

1290 κτήσιν.] Cf. v. 960. *Aesch. Eum.* 728, Ἀργεῖος ἀνὴρ αὐθις, ἐν τε χρήμασιν | οἰκεῖ πατρώοις.—The Aeschylean *Orestes* candidly admits that pecuniary embarrassment was among his motives for an action which he considered questionable: *Cho.* 292, θεοῦ τ' ἐφετμαί, καὶ πατρὸς, πένθος μέγα,—καὶ πρὸς, πιέζει χρημάτων ἀχρημία.

1291 ἀντλεῖ.] *Exhaurit.* Cf. *Eur. Hipp.* 626, δλβον δωμάτων ἐκπίνομεν.

ἐκχεῖ...διασπείρει.] 'Now in prodigal expense, now in lavish waste.' ἐκχεῖ seems to denote profuse outlay

on particular objects,—διασπείρει μάτην, aimless waste.

1292 χρόνου καιρὸν.] 'The story might debar you from observing measure in its length.' For καιρός, see v. 31, note. In the expression χρόνου καιρός, *temporis modus*, each word has its distinct and precise meaning. Such poetically redundant phrases as λέκτρων εὔναι, πῆμα νόσου, κ.τ.λ., are not really parallel.

1295 γελώντας.] Cf. v. 1153, γελῶσι δ' ἐχθροί.

ὀδῷ.] Cf. v. 68.

1296 οὕτω δ'.] sc. τὸ πρᾶγμα διατίθει (supplied from *σημαίνε*, v. 1294). See v. 72, note.

1297 νῶν.] *Orestes* and *Pylades*: see v. 1373.

1298 μάτην.] *Falso.* *Phil.* 345, λέγοντες εἰτ' ἀληθές εἰτ' ἀρ' οὖν μάτην: cf. v. 63; *Herod. II.* 118, μάταιον λόγον λέγουσι.

1301 ἀλλά.] Cf. v. 387, note.

καὶ σοὶ...καὶ τοῦμόν.] Cf. *Ar. Nucl.* 356, εἶπερ τι καλλῶ, | οὐρανομήκη ρήξατε καὶ μοὶ φωνῆν: *O. T.* 165, εἴ ποτε καὶ προτέρας ἄτας...ἠνύσατ'...ἐλθετε καὶ νῦν. Cf. v. 309

κοῦδ' ἄν σε λυπήσασα δεξαίμην βραχὺ  
 αὐτὴ μέγ' εὐρεῖν κέρδος· οὐ γὰρ ἄν καλῶς  
 ὑπηρετοίην τῷ παρόντι δαίμονι.

αιεὶ

ἀλλ' οἴσθα μὲν τάνθενδε, πῶς γὰρ οὐ; κλύων  
 ὀθούνεκ' Αἴγισθος μὲν οὐ κατὰ στέγας,  
 μήτηρ δ' ἐν οἴκοις· ἦν σὺ μὴ δείσης ποθ' ὡς

1304 κοῦδ' ἄν σε...βραχὺ.] *i. e.* καὶ οὐδὲ βραχὺ σε λυπήσασα...δεξαίμην ἄν, κ.τ.λ. For οὐδέ thus separated from the word to which it immediately belongs, cf. *Il.* i. 354, νῦν δ' οὐδέ με τυτθὸν ἔτισεν = οὐδέ τυτθὸν ἔτισέ με.

δεξαίμην.] Dindorf (edit. 1836) says, 'Scribendum δεξαίμην cum Palat. —Laur. A., λεξαίμην.' It is evident that βουλοίμην (retained by Hermann and Brunck, and by Dindorf in his later texts) is a gloss on the less usual δεξαίμην. Cf. Thuc. i. 143, οὐδεὶς ἄν δέξαιτο φεύγειν; Plat. *Apol.* p. 41 A, ἢ αὖ 'Ορφεὶ συγγενέσθαι... ἐπὶ πῶσφ' ἄν τις δέξαιτ' ἄν ὑμῶν; Wunder remarks that the phrase is prosaic. He fails to observe that Aeschylus too has used it: *Eum.* 219, οὐκ ἄν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.

1305 οὐ γὰρ κ.τ.λ.] 'I would not, for any gain to myself,' says Electra, 'cause you a moment's annoyance: for that would ill promote our fortunes at this crisis.' One would rather have expected, —'for you are, dearer to me than myself.' But Electra has now been recalled (v. 1288) from transport to action. Orestes is no longer merely the restored brother—he is the divinely accredited agent of that vengeance which has been the purpose of both their lives. Perfect obedience and loyalty are due to him. But they are due under a sanction even more solemn than that of natural affection: he claims them as the καθαρτῆς πρὸς θεῶν ἄρμημένος (v. 70). Cf. v. 1318.

1306 ὑπηρετοίην.] The old reading, retained by Brunck, was ὑπηρετ-

οίμην. The Scholiast says:—ὑπηρετῶ καὶ ὑπηρετοῦμαι ἐπὶ τοῦ αὐτοῦ· ὦν τὸ μὲν λέγεται κοινῶς, τὸ δὲ παρὰ τοῖς Ἀττικοῖς—a statement for which there is no evidence. Elmsley (*ad Heracl.* 1017) restored ὑπηρετοίην, which has been adopted by all succeeding editors except Wunder. Dindorf quotes ὑπηρετουμένων (middle) from Galen (flor. circ. 170 A.D.); also διωπηρετεῖσθαι from Theophrastus Simocatta, a Byzantine writer of the 7th century. There is good authority for ὑπηρετεῖσθαι from the 3rd cent. A. D. onwards: see the lexicons.

1307 τάνθενδε]=τὰ ἐκ δόμων: quae hic sunt. Cf. v. 137, τόνγ' ἐξ Αἴδα, and note. Others understand: 'the next move—what is to be done next.' It is true that τοῦνθενδε seems invariably to have meant 'the sequel:' see *O. T.* 1267; *Phil.* 895; *Eur. El.* 618, 639, etc. But τάνθενδε means either, 1. 'the sequel,' like τοῦνθενδε: e.g. *Eur. Suppl.* 560 (θάψαι δὸς ἡμῶν)—ἦ δὴλα τάνθενδ'—εἶμι καὶ θάψω βίη; or, 2. things here: e.g. *Eur. Bacch.* 48, ἐς δ' ἄλλην χθόνα, | τάνθενδε θέμενος εἶ, μεταστήσω πόδα.

1308 Αἴγισθος.] Cf. v. 313. According to the original plan (v. 41) the Paedagogus was to have collected information in the house on all such matters, and to have communicated it to Orestes and Pylades on their arrival. But the intended interview is anticipated by Electra's communication, as the Paedagogus had been in the house since his entry with Clytaemnestra (vv. 802, 929).

1309 δείσης...ὡς.] Verbs of fear-



γέλῳτι τοῦ μὸν φαιδρὸν ὄψεται κάρᾳ.<sup>free</sup>  
 μίσός τε γὰρ παλαῖον ἐντέτηκέ μοι,  
 κάπει σ' ἐσείδον, οὐ ποτ' ἐκλήξω χαρᾶ  
 δακρυρροοῦσα. πῶς γὰρ ἂν λήξαιμ' ἐγῶ,  
 ἦτις μιᾶ σε τῆδ' ὀδῶ θανόντα τε  
 καὶ ζῶντ' ἐσείδον; εἰργασαι δέ μ' ἄσκοπα  
 ὥστ' εἰ πατήρ μοι ζῶν ἴκοιτο, μηκέτ' ἂν  
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.  
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεισ ὀδὸν,  
 ἄρχ' αὐτὸς ὡς σοι θυμός. ὡς ἐγῶ μόνῃ  
 οὐκ ἂν δυοῖν ἡμαρτον· ἢ γὰρ ἂν καλῶς

1310

1315

1320

*ing* are sometimes followed by *ὡς* or *ὅπως*, like verbs of *thinking*: cf. v. 1426: Eur. *Heracl.* 248, μὴ τρέσης ὅπως σέ τις | σὺν παισὶ βωμοῦ τοῦδ' ἀποσπᾶσει βία: Xen. *Cyr.* VI. 2. 30, μὴ δέσητε ὡς οὐχ ἡδέως καθευδήσετε: and so φόβος, Dem. *Phil.* IV. p. 141, εἰ ἀνέλοιμεν... τὸν φόβον ὡς οὐ στήσεται τοῦτο. Madv. *Synt.* § 124. ὅ. 2.

1310 κάρᾳ]= πρόσωπον: O. C. 285, μηδέ μου κάρᾳ | τὸ δυσπρόσποτον εἰσορῶν ἀτιμάσης. On the other hand, ἄμμα sometimes = πρόσωπον: O. T. 999, τὰ τῶν τεκόντων ἄμμαθ' ἡδιστον βλέπειν.

1311 ἐντέτηκε.] Cf. v. 240, note on πρόσκειμαι. Plato *Menex.* p. 245 D, ὅθεν καθαρὸν τὸ μῖσος ἐντέτηκε τῇ πόλει τῆς ἀλλοτρίας φύσεως: Lucian *de morte Peregrini*, c. 22, τοσοῦτος ἔρωσ τῆς δόξης ἐντέτηκεν αὐτῷ. The classical usage of the word was generally in this bad sense. But see Julian p. 130 C (edit. Spanheim), ἐντέτηκέ μοι δεινὸς τοῦ θεοῦ πόθος.

1313 ἐγῶ.] Taken closely with ἦτις, ἐγῶ is forcible: cf. v. 566, ὡς ἐγῶ κλύω, note.

1315 ἐσείδον.] Electra may be said θανόντα εἰσεῖδεν Ὀρέστην, since she had held in her hands the urn supposed to contain his mortal remains: v. 1129, νῦν μὲν γὰρ οὐδὲν βντα βαστάζω χερσῖν.

ἄσκοπα.] For a slightly different use of the word, cf. v. 864.

1318 ὄρε.] See v. 38, note: cf. 1305, note.

1319 ὡς.] 'Command me,' says Electra, 'to take any part, however perilous, in this enterprise: (no part which you can assign to me can be more arduous than that which I had already resolved to take, if you did not come;) since (ὡς, quoniam) if left solitary, I would have secured one of two things—to save myself nobly, or nobly perish.' Cf. v. 1019.

1320 οὐκ ἂν δυοῖν, κ.τ.λ.] Cf. Thuc. I. 33, μηδὲ δυοῖν φθάσαι ἀμαρτωσιν—ἢ κακῶσαι ἡμᾶς, ἢ σφᾶς αὐτοῦς βεβαιώσασθαι: Andoc. *de Mystic.* p. 4, ἐν ᾧ δυοῖν τοῖν μεγιστοῖν κακοῖν οὐκ ἦν αὐτῷ ἀμαρτεῖν· ἢ γὰρ ἐμοῦ δόξαντος τὰ ὄντα μηνῦσαι κατ' ἐκείνου ἢ ἐμοῦ ἀποθανεῖν, ἢ αὐτῷ σωθέντι ἐμὲ ἀποκτεῖναι: Dem. *Fals. Legat.* p. 388, δυοῖν χρησίμοιν οὐ διαμαρτήσεσθαι τὴν πόλιν ἡγοῦμεν... ἢ γὰρ... αὐτὸν... ἂ μὲν εἰλήφει τῆς πόλεως ἀποδώσειν... ἢ μὴ ποιούντος ταῦτα ἀπαγγελεῖν ἡμᾶς δεῦρο: where see Mr Shilleto's note:—'In an affirmative sentence we must say 'to fail in one of two things'; but in a negative, 'not to fail in both things' obviously implies 'to succeed in one or the other.'

ἔσωσ' ἔμαυτήν, ἢ καλῶς ἀπωλόμην.

## ΧΟΡΟΣ

1  
τινός  
κ  
σιγᾶν ἐπήνεσ' ὡς ἐπ' ἐξόδῳ κλύω  
τῶν ἐνδοθεν χωρῶντος.

## ΗΛΕΚΤΡΑ

εἴσιτ', ὦ ξένοι,  
ἄλλως τε καὶ φέροντες οἷά ἂν οὔτε τις  
δόμων ἀπώσαιτ' οὔτ' ἂν ἤσθειη λαβῶν.

1325

## ΠΑΙΔΑΓΩΓΟΣ

ἦ πλείστα μῶροι καὶ φρενῶν τητώμενοι,

1322—3 **σιγᾶν.....χωρῶντος.**] These words are usually given to Orestes. The Scholiast however remarks:—*τινὲς τὸν χορὸν φασὶ λέγειν ταῦτα.* And it is usually the Chorus who call attention to the approach of a new comer: *e.g.* v. 324. Besides, the effect of the rebuke which the Paedagogus administers to Electra and Orestes would be injured by so recent an instance of caution on the part of the latter.

**ἐπήνεσα.**] Cf. v. 668, *note* on *ἐδεξάμην*: and v. 677.

**ὦς.**] With *ἐπ' ἐξόδῳ*: cf. *Trach.* 531, *θροεῖ | ταῖς ἀρχμαλώτοις παισὶν ὡς ἐπ' ἐξόδῳ.*

1323 **τῶν ἐνδοθεν.**] Sc. *τινός.* Cf. v. 199, *note*: v. 759, *note*: *Ai.* 188, *εἰ δ' ὑποβαλλόμενοι | κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς, | ἢ τὰς ἀπώτου Σισυφιδᾶν γενεᾶς* (sc. *τινός*).

**εἴσιτ', ὦ ξένοι.**] Electra now invites Orestes and Pylades to enter the house—couching the invitation in terms significant to them, but of merely conventional import to any one who may overhear her words in leaving the palace.

1325 **δόμων ἀπώσαιτο.**] Meaning ostensibly,—‘mournful relics such as no relative could refuse to receive, though the welcome be a sad one.’ but secondarily,—‘a nemesis which cannot be driven from the doors,

and which will prove a dire visitant.’ The sinister *εἰρωνεία* may be illustrated from Clytaemnestra’s welcome of Agamemnon (*Ag.* 881—887): from the speech of Ajax to Tecmessa (*Ai.* 684—692): and from the dialogue between Neoptolemus and Philoctetes (*Phil.* 776—784).

1326 **ὦ πλείστα μῶροι.**] The faithful old servant scolds Electra and Orestes as if they were still children,—still subject to their *παιδαγωγός*. Orestes, from long habit, takes the scolding as a matter of course; but Electra, who does not recognise their mentor, is surprised:—*τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.*—The *παρρησία* which Athenian custom permitted to slaves was a point of contrast between Athens and Rome. Euripides, indeed, says (*Phoen.* 692), *δούλου τόδ' εἶπας, μὴ λέγειν ἄ τις φρονεῖ.* But if Athenian slaves were expected to disguise their sentiments, they were not required to restrain their tongues. Cf. Dem. *Phil.* III. p. 111, *καὶ πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ὑμῖν μετὰ πλειονος ἐξουσίας ὅτι βούλονται λέγοντας ἢ πολίτας ἐν ἐνιαῖς τῶν ἄλλων πόλεων.* Plutarch (*de Garrul.* c. 18), after telling a story to illustrate the reticence of Roman slaves, says:—*οὕτως μὲν Ῥωμαϊκὸς οἰκέτης ὁ δὲ Ἀττικὸς ἐρεῖ τῷ δεσπότηι σκάπτων*

πότερα παρ' οὐδέν τοῦ βίου κήδεσθ' ἔτι,  
 ἢ νοῦς ἔνεστιν οὔτις ὑμῖν ἐγγενῆς,  
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
 τοῖσιν μεγίστοις ὄντες οὐ γινώσκετε;  
 ἀλλ' εἰ σταθμοῖσι τοῖσδε μὴ κύρουν ἐγὼ  
 πάλαι φυλάσσω, ἦν ἂν ὑμῖν ἐν δόμοις  
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα·  
 νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ.  
 καὶ νῦν ἀπαλλαχθέντε τῶν μακρῶν λόγων  
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς  
 εἴσω παρέλθεθ', ὡς τὸ μὲν μέλλειν κακὸν  
 ἐν τοῖς τοιοῦτοις ἔστ', ἀπηλλάχθαι δ' ἀκμῆ.

1330

1335

ΟΡΕΣΤΗΣ <sup>sequel</sup>

πῶς οὖν ἔχει τάντεῦθεν εἰσιόντι μοι;

ἐφ' οἷς γεγόνασιν αἱ διαλύσεις—will go on digging while he tells his master the articles of the last treaty.

1327—8 πότερα...ἦ.] Have you discarded prudence:—or am I to conclude that you never had any?

1327 παρ' οὐδέν.] Since κήδεσθαι βίου = τιμᾶν βίον, παρ' οὐδέν is joined with it on the analogy of παρ' οὐδέν ἄγειν, παρ' οὐδέν θέσθαι, ἠγεισθαι, ποιέσθαι.

1329 οὐ παρ' αὐτοῖς.] 'Standing, not on the brink of dangers, but in the midst and worst of them.'—παρὰ κακοῖς—'close alongside of,—on the verge of,—about to enter upon...' The sense of παρὰ with the accus. in similar phrases is not precisely the same. With the accus., it means 'during,' and denotes that the crisis has actually set in: Dem. *Lept.* p. 469, οὐ τῷ μεγάλᾳ...δοῦναι,... ἀλλὰ τῷ παρὰ τοιοῦτον καιρὸν ἐν ᾧ καὶ τῶν εὐπεπονητότων ἔργων ἦν εὐρεῖν ἐθέλοντά τινα, ὧν εὐεργέτητο μεμνήσθαι: *ib.* p. 471, πάντες μὲν γὰρ ἴσως ἀξιοὶ χάριν ἀνταπολαμβάνειν οἱ προϋπάρχοντες τῷ ποιεῖν εὖ, μάλιστα δὲ οἱ παρὰ τὰς χρείας: Dem. *Cor.* p. 229, ταῖς ἐκ τῶν νόμων τιμωραῖς παρ' αὐτὰ τὰ δίκήματα χρῆσθαι, *flagrante delicto*.

1331 σταθμοῖσι.] Local dative: cf. v. 174, *note*.

1333 τὰ δρώμενα.] 'Your plans'—all that you have in hand (cf. v. 85). 'Your plans,' he says, 'would have been overheard and reported in the house long before you made your appearance. You would have found the enemy forewarned and forearmed.'

1334 νῦν δέ.] 'But as it is—' This use of νῦν in contrasting the actual case with a supposed case, is very frequent in Soph.: e.g. *O. T.* 984, καλῶς ἅπαντα ταῦτ' ἂν ἐξείρητό μοι, | εἰ μὴ κύρει ζῶσ' ἡ τεκούσα· νῦν δ', ἐπεὶ | ζῆ, πᾶσ' ἀνάγκη, κεί καλῶς λέγεις, ὀκνεῖν: *ib.* 1511, εἰ μὲν εἰχέτην ἤδη φρένας, | πόλλ' ἂν παρήρου· νῦν δὲ τοῦτ' εἴχεσθέ μοι: *O. C.* 271, εἰ φρονῶν | ἔπρασσον, οὐδ' ἂν ὦδ' ἐγιγνόμεν κακός· | νῦν δ' οὐδὲν εἰδὼς ἰκόμην ἔν' ἰκόμην: *ib.* 1366, οὐκ ἂν ἦν, τὸ σὺν μέρος· | νῦν δ' αἰδέ μ' ἐκσώζουσιν.

1335 τῶν μακρῶν.] For the article, cf. v. 166, *note*: v. 564.

1338 ἀπηλλάχθαι.] Cf. v. 1002, *note*. For the perf., cf. v. 64, *note*.

1339 τάντεῦθεν.] The sequel. Cf. *O. C.* 476, εἰεν τὸ δ' ἐνθεν ποῖ

## ΠΑΙΔΑΓΩΓΟΣ

καλῶς ὑπάρχει γάρ σε μὴ γινῶναί τινα.

1340

## ΟΡΕΣΤΗΣ

ἤγγειλας, ὡς ἔοικεν, ὡς τεθνηκότα.

## ΠΑΙΔΑΓΩΓΟΣ

εἰς τῶν ἐν Ἄιδου μάνθαν' ἐνθάδ' ὦν ἀνήρ.

## ΟΡΕΣΤΗΣ

χαίρουσιν οὖν τουτοισιν; ἢ τίνες λογοί;

## ΠΑΙΔΑΓΩΓΟΣ

τελουμένων εἴποιμ' ἄν' ὡς δὲ νῦν ἔχει,  
καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς.

1345

## ΗΛΕΚΤΡΑ

τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.

## ΟΡΕΣΤΗΣ

οὐχὶ ξυνίης;

τελευτήσαι με χρῆ; Eur. *El.* 618, εἶεν' σὺ δὴ τοῦθένδε βούλευσον, γέρον.

1340 ὑπάρχει.] 'This advantage is secured.—' ὑπάρχειν, thus used, denotes some pre-existing condition—some advantage (or disadvantage) with which one starts: cf. Eur. *Her.* 181, ἀναξ, ὑπάρχει μὲν τόδ' ἐν τῇ σῆ χθονί—εἰπεῖν ἀκούσαι τ' ἐν μέρει πάρεστί μοι: Plat. *Tim.* p. 30 C, τοῦτου ὑπάρχοντος, this being taken for granted: Aesch. *Ag.* 1634, πημονῆς | ἄλλισ γ' ὑπάρχει' μηδὲν αἰματώμεθα: there have been horrors enough *already*.

1342 ἀνήρ.] Cf. ὦ χθονία βροτοῖσι φάμα, v. 1066, *note*.

1344 τελουμένων.] 'When the end comes: lit. 'when (our plans) are being executed.' Cf. Eur. *Andr.* 995, τοια γὰρ αὐτῷ μηχανῆ πεπλεγμένη | ...ἔστηκεν φόνου, | ...ἦν πάρος μὲν οὐκ ἔρω, | τελουμένων δὲ

Δελφίς εἴσεται πέτρα.—For the participle in the genit. absolute, without a subject, cf. *L.* xv. 190, ἦτοι ἐγὼν ἔλαχον πολλὴν ἔλα ναίμεν αἰεὶ | παλλομένων (when lots were cast): Thuc. I. 116, Περικλῆς φητο... ἔσαγγελεθέντων ὅτι Φοινισσαὶ νῆες ἐπ' αὐτοὺς πλέουσιν: Xen. *Cyr.* I. 4. 18, σημανθέντων δὲ τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ, ἐξεβοήθει. Cf. the Latin *audito—cognito—edicto—petito*.

1345 καὶ τὰ μὴ καλῶς.] 'Even those things that are not well'—even the joy of Clytaemnestra, unnatural and wicked in itself, is favourable to your enterprise. By this hint alone the paedagogus answers the question, χαίρουσιν οὖν τουτοισιν;—while at the same time he reassures Orestes.—For καλῶς ἔχει used in two different senses cf. vv. 790, 1.

1347 ξυνίης.] Brunck, ξυνίεις; but see v. 596, *note*.

## ΗΛΕΚΤΡΑ

οὐδέ γ' ἐς θυμὸν φέρω.

## ΟΡΕΣΤΗΣ

οὐκ οἶσθ' ὅτῳ μ' ἔδωκας ἐς χέρας ποτέ;

<sup>μὲν</sup>

ποίῳ; τί φωνεῖς;

## ΗΛΕΚΤΡΑ

## ΟΡΕΣΤΗΣ

οὐ τὸ Φωκέων πέδον

ὑπεξεπέμφθην σῆ προμηθία χεροῖν.

1350

## ΗΛΕΚΤΡΑ

ἢ κείνος οὗτος ὅν ποτ' ἐκ πολλῶν ἐγῶ  
μόνον προσηῦρον πιστὸν ἐν πατρὸς φόνῳ;

οὐδέ γ', κ.τ.λ.] 'No, I cannot form an idea.' Literally, 'I cannot even bring (a conjecture) into my mind.' Not only, οὐ ξυνίημι, it does not *strike* me,—but I have not even a glimmering consciousness of having seen the face before. With *eis* θυμὸν φέρειν, cf. the English, 'it is borne in upon me.' The phrase *eis* θυμὸν βάλλειν (O. T. 975), *to lay up in one's mind*, resembles *eis* θυμὸν φέρειν only in form.

1349 ποίῳ;] τίμῃ; would have implied merely that Electra did not remember the *individual*. ποίῳ; implies that, for the moment, she does not even comprehend what *occasion* is referred to. And accordingly, Orestes proceeds to speak of it more explicitly:—οὐ τὸ Φωκέων πέδον, κ.τ.λ. Electra's thoughts are still so bewildered by the shock of sudden joy, that she has no consciousness for anything but the present. She is puzzled and confused by a sudden allusion to an incident in the past; although that incident is one of which she had been accustomed to speak repeatedly (e. g. vv. 297, 601, 1133—5, etc.).

τὸ Φωκέων.] As a rule, the *attributive* genitive has the article, when

the substantive of which it is the attributive has the article: e. g. τὸ τῆς ἀρετῆς κάλλος (but ἀρετῆς κάλλος). When, however, the attributive genitive is a proper name, the article may be omitted: e. g. Herod. II. 106, Ὁ Αἰγύπτου βασιλεὺς. And θεοί, βροτοί, etc. are privileged in the same way: e. g. Αἴ. I 18, ἡ θεῶν ἰσχύς, *ib.* v. 664, ἡ βροτῶν παροιμία. And on the other hand, in poetry the article is sometimes found with the attributive genitive only: e. g. O. T. 1529, πρὶν ἂν | τέρμα τοῦ βίου περδῶν.

πέδον.] The accus., without *eis* or *πρός*, after verbs of *motion* *to*, is poetical: O. C. 643, δόμους στείχειν ἐρούς: Eur. Med. 5, πύργους γῆς ἐπλευσ' Ἰωλκίας: *ib.* 668, ὀμφαλὸν... ἐστάλης: Alc. 457, δυναίμαν δέ σε πέμψαι φάος: v. 893, ἦλθον...τάφον. Cf. Madv. Synl. § 28. a. 2.

1350 ὑπεξεπέμφθην.] Cf. v. 297, *note*.

1352 προσηῦρον.] 'I found a true ally:' lit., 'I found a loyal acquisition'—*πρός* in προσηῦρον representing the notion of *gain*. Cf. Polyb. I. 59, χορηγία μὲν γὰρ οὐχ ὑπήρχε πρὸς τὴν πρόθεσιν ἐν τοῖς κοινοῖς: οὐ μὴν ἀλλὰ διὰ τὴν τῶν προη

## ΟΡΕΣΤΗΣ

ὄδ' ἐστί μῆ μ' ἔλεγχε πλείοσιν λόγους.

## ΗΛΕΚΤΡΑ

ὦ φίλτατον φῶς, ὦ μόνος σωτῆρ δόμων  
 Ἀγαμέμνονος, πῶς ἦλθες; ἦ σὺ κείνος εἶ,  
 ὃς τόνδε κάμ' ἔσωσας ἐκ πολλῶν πόνων;  
 ὦ φίλταται μὲν χεῖρες, ἦδιατον δ' ἔχων  
 ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι-  
 ξυνῶν μ' ἔλθες οὐδ' ἐφαινες, ἀλλὰ με  
 λόγους ἀπώλλυς, ἔργ' ἔχων ἦδιστ' ἐμοί;  
 χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ

1355

1360

εσώτων ἀνδρῶν εἰς τὰ κοινὰ φιλοτιμίαν καὶ γενναιότητα προσευρέθη ἢ πρὸς τὴν συντέλειαν (χορηγία), 'the funds for the completion of the enterprise were made up.' The word is rare in good Greek, προσεξευρίσκω or προσεξευρίσκω being preferred.

1353 μῆ μ' ἔλεγχε.] This is *nōt*, of course, an expression of impatience, but merely a way of saying, 'rest satisfied that such is the fact.' Cf. v. 1225, ΕΛ. ὦ φθέγμ', ἀφίκον; ΟΡ. μηκέτ' ἄλλοθεν πύθη; and *note*.  
 1354 ὦ φίλτατον φῶς.] Cf. v. 1224, *note*.

1356 κάμ'.] The paedagogus saved Orestes from murder, and Electra from the calamity of losing her brother.

1357 ἔχων.] ἐμοί has been conjectured. But the hands were so commonly apostrophised in Greek poetry, that ὦ φίλταται χεῖρες would sound as familiar to Greek ears as ὦ φίλτατον κάρα, and so the transition to addressing the person *directly* would not appear harsh. Cf. *Phil.* 1004, ὦ χεῖρες, οἶα πᾶσχετ'; *Trach.* 1090, ὦ φίλοι βραχίονες, κ.τ.λ.

1358 ποδῶν ὑπηρέτημα.] 'O thou whose feet did most pleasant service.' Cf. Aesch. *Theb.* 366, σποιδῆ διώκων πομπίμους χνάδας ποδῶν; Eur. *J. A.* 139, ἀλλ' ἔθ' ἐρέσσω πό-

δα; Aesch. *Ag.* 918, πρόδουλον ἔμβασιν ποδός (a shoe).

πάλαι.] Cf. v. 676, *note*.  
 1359 ἔλθες] = ἐλάνθανες. Cf. v. 222, οὐ λάθει (Dor. for λήθει) μ' ὀργά; O. T. 1323, λήθει; *Phil.* 207, λάθει; *Ant.* 532, λήθουσα. Aesch. (*Ag.* 39) has the Homeric λήθουμαι = λανθάνουμαι.

οὐδ' ἐφαινες.] sc. τὴν ἀλήθειαν τῶν πραγθέντων. It is not true that φαίνω is ever used for φαίνομαι. There are three places where it has been usual so to take it: (1) Aesch. *Ag.* 101, τοτὲ δ' ἐκ θυσιῶν ἀγανά φαίνουσι | ἐλπίς ἀμύνει φροντίδ' ἀπληστον, — where φαίνουσα = 'giving light,' — a metaphor suggested by v. 92, οὐρανομήκης | λαμπάς ἀνίσχει, κ.τ.λ. (2) Eur. *El.* 1233, ἀλλ' οἶδε δόμων ὑπὲρ ἀκροτάτων | φαίνουσι τινὲς δαίμονες — shed a radiance (said of the bright appearing of the Dioscuri). (3) Theoc. II. 11, ἀλλὰ, Σελάνα, | φαῖνε καλόν, γίνε αὖ fair light. Cf. v. 826, *note* on κρύπτουσι.

1360 ἔργ' ἔχων.] As we say, 'possessed of facts,' i. e. knowing them. Cf. *Ant.* 9, ἔχεις τι κεισῆκουσας;

1361 πατέρα.] The rhythm is peculiar: but the emphasis and pause on πάτερ help it out. A tribrach in the 3rd place is rare, and when it is used, the verse should

χαῖρ' ἴσθι δ' ὡς μάλιστά σ' ἀνθρώπων ἐγὼ  
ἤχθηρα κάφίλησ' ἐν ἡμέρα μιᾷ.

## ΠΑΙΔΑΓΩΓΟΣ

ἀρκεῖν δοκεῖ μοι· τοὺς γὰρ ἐν μέσῳ λόγους  
πολλαὶ κυκλοῦνται νύκτες ἡμέραι τ' ἴσαι,  
αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῆ.  
σφῶν δ' ἐννέπω γε τοῖν παρεστώτοιον ὅτι  
νῦν καιρὸς ἔρδειν νῦν Κλυταιμνήστρα μόνη·  
νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετόν,<sup>μ</sup>  
φροντίζεθ' ὡς τούτοις τε καὶ σοφωτέροις  
ἄλλοισι τούτων πλείοσιν μαχοῦμενοι.

1365

1370

## ΟΡΕΣΤΗΣ

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων, ?

have *both* caesuras; e. g. Eur. *Tro.* 497, πέπλων λάκισμ|ἀτ ἀδοκ|ῖμ ὀλβ|ιοῖς ἐχεῖν.

1363 ἤχθηρα.] Electra might well have hated him,—not because he had the misfortune of being *κακάγγελος*, but because (when acting his part to Clytaemnestra) he had spoken of his tidings as *ἡρῆν* news (v. 666, σοὶ φέρων ἡκω λόγους|ἡδεῖς); and had shewn vexation when Clytaemnestra did not at once rejoice (v. 772, μάτην ἄρ' ἡμεῖς, ὡς ἔοικεν, ἡκομεν).

1364 τοὺς ἐν μέσῳ λόγους.] 'The history of the past;' literally, 'the intermediate topics,' i. e. topics referring to the interval since we last met. Cf. *O. C.* 583, τὰ λοιπὸν|ἀπεί τοῦ βίου, τὰ δ' ἐν μέσῳ|ἢ λήσιν ἴσχεις ἢ δι' οὐδενὸς ποιεῖ: 'you crave the *last* needs of mortality (i. e. burial rites)—for its *present* needs you have no memory, or else no care:' where τὰ ἐν μέσῳ = the things of the interval between this present time and your death.

1365 ἴσαι.] *Totidem.* Cf. *Ant.* 142, ἐπτά λοχαγοὶ γὰρ ἐφ' ἐπτά πύλας|ταχθέντες ἴσοι πρὸς ἴσους...: Eur. *I. A.* 262, Δοκρῶν δὲ τοῖσδ' ἴσας ἐγών|ναῦς ἦλθ' Οἰλέως τόκος: but

more usually with ἀριθμὸν or ἀριθμῶ added, e. g. Eur. *Supp.* 661, ἴσους ἀριθμῶν.

1367 σφῶν] = νῶν in v. 1297, Orestes and Pylades.

ἐννέπω γε.] Hermann, followed by Wunder and Schneidewin, reads ἐννέπω γῶ, 'quia γε neque si ad ἐννέπω neque si ad σφῶν referatur tolerabilem sensum praebet.' But ἐννέπω γε = 'I warn you at least,' i. e. whether you choose to *take* my advice or not. Cf. *Phil.* 1293 (Neoptolemus has restored the bow to Philoctetes, and Odysseus is entering his protest in the name of the Greeks at Troy), ἐγὼ δ' ἀπανδῶ γ', ὡς θεοὶ ξυνίστορες, 'and I (as I can do nothing else) *protest* against it.'

1370 τούτοις.] Referring to ἀνδρῶν in v. 1369, the οἰκέται of the establishment, who, according to the paedagogus, are now busied out of doors.—ἄλλοι τούτων σοφώτεροι (μάχεσθαι)—the body-guard (δορυφόροι) of Aegisthus, who, as an unpopular usurper, would not venture far from home without such an escort.

1371 ἄλλοισι.] With πλείοσιν, 'more than these *besides*.' Cf. v. 708, *note*.

1372 λόγων.] Descriptive geni-

Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρώα προσκύσανθ' ἔδη  
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε.

1375

## ΗΛΕΚΤΡΑ

ἀναξ Ἄπολλον, ἴλεως αὐτοῖν κλύε,

ἐμοῦ τε πρὸς τοῦτοισιν, ἢ σε πολλὰ δὴ *αὐτοῦ*

ἀφ' ὧν ἔχοιμι λιπαρεῖ προὔστην χερὶ *thought!*

νῦν δ' ὦ Δύκει Ἄπολλον, ἐξ οἴων ἔχω

αἰτῶ, προπίτνω, λίσσομαι, γένου πρόφρων

ἡμῖν ἀρωγὸς τῶνδε τῶν βουλευμάτων,

1380

tive. Cf. v. 1491: Plat. *Apol.* p. 28 A, ὡς μὲν ἐγὼ οὐκ ἀδικῶ κατὰ τὴν Μεληίου γραφὴν, οὐ πολλῆς μοι δοκεῖ εἶναι ἀπολογίας: Dem. *Chers.* p. 101, εἰ δέ τι δοκεῖ ταῦτα καὶ διαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι: Eur. *Andr.* 551, οὐ γὰρ, ὡς εἰσὶ μοι, | σχολῆς τόδ' ἔργον. Cf. Madv. *Synt.* § 54. b.

1374 χωρεῖν.] Depending on ἔργον ἐστὶ (*opus est*), supplied from τοῦργον. Cf. Ar. *Lys.* 424, οὐδὲν ἔργον ἐστάναι. Cf. v. 467.

πατρώα.] Cf. v. 411, ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν.

ἔδη.] *Statues.* Timaeus *Glossar.* p. 93, ἔδος· τὸ ἀγαλμα, καὶ ὁ τόπος ἐν ᾧ ἱδρύεται. It is clear that the proper meaning of ἔδος was, *an image of a god placed in a small shrine.* Thus Dionys. Halicarn. (i. 47) uses ἔδη to translate the Roman *penates*: τοὺς δὲ ἄλλους παῖδας Αἰνείας παραλαβὼν καὶ τὸν πατέρα καὶ τὰ ἔδη (compare *Penit in Italiam portans viclosque penates*). In O. T. 884, Δίκας ἀφόβητος οὐδὲ | δαιμόνων ἔδη σέβων, there is possibly an allusion to the mutilation of the *Hermæ*.

1375 πρόπυλα.] The Homeric πρόθυρον, *vestibulum*, in which images of the gods were placed, e. g. that of Cybele, Pind. *P.* III. 78, Ματρὶ, τὰν κοβραὶ παρ' ἐμὲν πρόθυρον σὺν Πανὶ μέλπονται θάμα: that of Aguius, Ar. *Vesp.* 875, ὦ δέσποτ' ἀναξ, γέιτον Ἀγυιῦ τοῦμου πρόθυρου προ-

πύλαιε: that of Hermes, Paus. I. 22. 6, and Artemis, *id.* I. 38. 6: and that of Apollo *προστατήριος*, v. 637. To this custom refers Aesch. *Ag.* 502, σεμνοὶ τε θᾶκοι δαίμονές τ' ἀντήλιοι.

1378 ἀφ' ὧν ἔχοιμι.] Cf. *Trach.* 505, ἔκλαιε δ' ὀργάνων ὄτου | ψαύσειεν, οἷς ἐχρήτο δειλαλα πάρος: O. T. 314, ἀνδρα δ' ὠφελεῖν δ' ἀφ' ὧν | ἔχοι τε καὶ δύναιτο, κάλλιστος πόνος: Thuc. VII. 29, πάντας ἐξῆς, δτι ἐντόχων, καὶ παῖδας καὶ γυναῖκας κτείνοντες: Herod. III. 1, λητρὸν ὀφθαλμῶν δς εἶη ἀριστος. Cf. v. 450, where Electra sends her ζῶμα and a lock of hair as offerings to the grave,—σμηκρὰ μὲν τὰδ', ἀλλ' ὅμως | ἄχω.

λιπαρεῖ.] 'Instant in prayer.' Schol. λιπαρεῖ χερὶ· ἤγουν ἐπιμόνω (persevering) δόσει χειρῶν. Suidas, in rendering it ἀφθόνω, πλουσία, was probably influenced by λιπαρός, *latus*: see v. 451, note on ἀλιπαρή.

προὔστην.] With accus., since προὔστην = ἰκνούμην: cf. v. 911, note on πρὸς θεούς: and v. 980, note on προὔστην.

1379 Δύκει.] Cf. v. 7, note: v. 655.

ἐξ οἴων ἔχω.] 'With such vows as I can make.'—Brunck: *cum verbis, quae, sola habeo*. But ἐξ οἴων ἔχω seems rather to mean that she mentally promises to Apollo such offerings as she can make.



καὶ δεῖξον ἀνθρώποισι τὰ <sup>δυσήκου</sup>πίτιμα  
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

στροφή.

ΧΟΡΟΣ

ἴδεθ' ὅπῃ <sup>ἡκού</sup>προνέμεται  
τὸ <sup>επιτηνίως</sup>δυσέριστον αἷμα <sup>φύσων</sup>φυσῶν Ἄρης.

1385

βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι <sup>μανοῖδαλλε</sup>  
μετάδρομοι κακῶν πανουργημάτων ἄφυκτοι κύνες,  
ὥστ' οὐ <sup>αλαγῆ</sup>μακρὰν ἔτ' ἀμμενεῖ  
τούμῶν φρενῶν ὄνειρον αἰώρουμενον. <sup>is in suspense (κύνες in air)</sup>

1390

1383 τὰπίτιμα.] Cf. v. 915, note  
on τὰπίτύμβια.

1384—1397. This is the στάσι-  
μον τρίτον. Cf. v. 473, note.

Char.—The Erinyes, the patient  
sleuth-hounds on the track of guilt,  
have all but come up with their prey.  
Already the avenger has passed un-  
der the roof that shelters the mur-  
deress; and Hermes son of Maia  
leads him, shrouding the deed in  
darkness to the end.

1384—1390. Metres of the stro-  
phe:—

V. 1384. ἴδεθ' ὅπῃ | πρὸνέμεταί,  
paemonic verse.

V. 1385. τὸ δὲσέριστον|ὄν αἰμ||ἄ φύσ|  
ῶν ἄρης | dochmiac dimeter: cf.  
v. 1232, notes on vv. 1233, 4.

V. 1387. μέτ'ἀδρόμοι| κακῶν || πᾶ-  
νουργ|ημάτων, same.

V. 1388. ἀφυκτ|οῖ κύνες | dochmiac  
monometer.

Vv. 1386—1390. Iambic trime-  
ters.

V. 1389. Iambic dimeter.

1384 **προνέμεται.**] The word is  
well chosen to express a gradual  
and regular advance towards an ap-  
pointed end. *προνέμεσθαι* is lit.  
'to graze onwards'—i. e. to move  
forward as cattle do in grazing. The  
middle is not found elsewhere. Cf.  
Aesch. *Ag.* 469, *πιθανὸς ἄγαν ὁ θή-  
λυς ὄρος ἐπινέμεται | ταχύπορος*:  
'through excessive credulity, the

limit of a woman's belief rapidly  
oversteps the border (between fact  
and fiction):'—where, however, Mr  
Paley and Dr Donaldson (*New Crat.*  
§ 174), take *ἐπινέμεται* as passive.  
The metaphor is from a trespass on  
pasture land: cf. Arist. *Pol.* v. 4, 5,  
*τῶν εὐπόρων τὰ κτήνη ἀποσφάξας  
λαβῶν παρὰ τὸν ποταμὸν ἐπινέμον-  
τας.*

1385 **δυσέριστον**] = *δύσμαχον*: not  
'the blood of unholy strife,' since  
that is precisely what the Chorus  
did not think it: nor could the ver-  
bal *δυσέριστον* = *δύσειρις*.

**αἷμα φυσῶν.**] Cf. Eur. *I. T.* 288,  
*ἢ δ'* (the Fury) *ἐκ χιτῶνων πῦρ πνε-  
ουσα καὶ φόνον | πτεροῖς ἐρέσει.*

1386 **δωμάτων ὑπόστεγοι.**] The  
genitive depends on *στέγη* in *ὑπό-  
στεγος*. Cf. *Madv. Synl.* § 63. *d.*

1387 **κύνες.**] Aesch. *Cho.* 1043,  
*σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύ-  
νες*: *Eum.* 237, *τετραυματισμένον γὰρ  
ὡς κύων νέβρον | πρὸς αἷμα καὶ στα-  
λαγμὸν ἐκμαστέουμο.* Cf. v. 491.

1389 **μακράν.**] Cf. v. 129, note.  
1390 **τούμῶν...ὄνειρον.**] The san-  
guine presentiment expressed at vv.  
473 ff.: *εἰ μὴ γῶ παράφρων μάντις  
ἔφην, ...εἴσω ἂ πρόμαντις Δίκα, κ. τ. λ.*:  
cf. v. 495.

**φρενῶν.**] The attributive geni-  
tive goes closely with *ὄνειρον*, form-  
ing one compound notion: cf. *Od.*  
xiv. 197, *ἐμὰ κήδεα θυμοῦ*: Aesch.

*lead aside*  
 παράγεται, γὰρ ἐνέρων  
 δολιοπούς ἀρωγὸς εἶσω στέγας,  
 ἀρχαιοπλοῦτα πατρὸς εἰς ἐδώλια,  
 νεακόνητον αἷμα χειροῖν ἔχων· ὁ Μαίαις δὲ παῖς

ἀντιστροφή.

1395

*under-lead*  
 Eurp. 325, μητρῶν ἀγνισμα φόνου :  
 Soph. *Ani.* 793, νεῖκος ἀνδρῶν ξύν-  
 αιμον : *Phil.* 993, Κηναία κρηπίς  
 βιωμῶν. Cf. v. 682.

αἰωρούμενον.] *Suspensum.* Thuc.  
 VII. 77, ἐν τῷ αὐτῷ κινδύνῳ τοῖς  
 φαυλοτάτοις αἰωρούμαι : cf. II. 8, ἦ τε  
 ἄλλη Ἑλλάς μετέωρος ἦν ξυνοῦσῶν  
 τῶν πρώτων πόλεων.

1392 ἐνέρων ἀρωγός.] *i. e.* ὁ τοῦ  
 θανόντος σύμμαχος. Cf. v. 986, συμ-  
 πνεῖ πατρί.

δολιόπους.] As the oracle had  
 enjoined : cf. v. 37.

1393 ἀρχαιοπλοῦτα.] The epi-  
 thet reminds us that Orestes has not  
 only to avenge blood, but to eject  
 the usurper.

1394 νεακόνητον.] 'Bearing in  
 his hands keen death.' Comp. Ten-  
 nyson's *Dream of Fair Women: The*  
*bright death quiver'd at the victim's*  
*throat.* νεακόνητον, Doric for νεηκό-  
 νητον, 'newly whetted' (ἀκονάω, to  
 whet). Cf. *Ai.* 820, σιδηροβρωτὴ θη-  
 γάνη νεηκονῆς. Two possible objec-  
 tions to the word require notice :  
 1. As regards metre (although the  
 rejectors of νεακόνητον have not, as  
 far as I know, raised this difficulty).  
 In the strophe, v. 1385, the 2nd syl-  
 lable of μετᾶδρομοὶ might be long,  
 but to all appearance is actually  
 short, μετᾶδρῶμοι | κᾶκῶν | πᾶνοῦργ|  
 ἡμᾶτων | forming a dochmiac di-  
 meter (see *note* at v. 1232 on v.  
 1240). Now the 2nd syllable of  
 νεᾶκόνητον can only be long. We  
 have therefore to suppose an iambic  
 tripodía, νεᾶκ|ονῆτ|ον αἷμ|, substi-  
 tuted for the first dochmiac metre.  
 It does not seem improbable, how-  
 ever, that, where a syllable in the  
 strophe, though actually short, was  
 potentially long (or *vice versa*), the  
 antistrophe had the benefit of the

doubt. Compare, for instance, vv.  
 1246 and 1266. In v. 1246 ἀνέ-  
 φέλλον might, by epic prosody, be  
 ἀνέφελόν : and on the strength of  
 this possibility we have in v. 1266  
 τᾶς παρὸς ἔτ|. 2. It may be ob-  
 jected that νεακόνητον αἷμα is an  
 impossible expression. But it should  
 be remembered, in the first place,  
 that Greek lyric poetry tolerated  
 extreme boldness and even confu-  
 sion of metaphor. Take for in-  
 stance Pindar's δόξαν ἔχω ἐπὶ γλώσ-  
 σα ἀκόνας λιγυράς (*O.* I. 82) ; or *P.*  
 I. 86, νόμα δίκαιῳ πηδαλίῳ στρατόν'  
 ἀψευδέϊ δὲ πρὸς ἀκμονὶ χάλκευε γλώσ-  
 σαν. In the next place, the tragic  
 sense of αἷμα was complex : *e. g.*  
*Aesch. Cho.* 918, ἐπεὶ δὲ πολλῶν αἰ-  
 μάτων ἐπήκρισε | τλήμων Ὀρέστης,  
*i. e.* many deeds of blood : *Eur. Phoen.*  
 1568, τρισσὰ φέρουσα τὰδ' αἵματα  
 σύγγονα, *i. e.* corpses : *Soph. frag.*  
 153, ἀνδρὸς αἷμα συγγενοῦς | κτείνας,  
 where αἷμα is a sort of cognate accus.  
 to κτείνας. The strict meaning of  
 νεακόνητον αἷμα is, 'a deed of blood  
 for which the courage has been  
 freshly whetted ;' cf. *τεθηγγμένος*.  
 The remark of the old grammarians  
 that Sophocles used αἷμα for a sword  
 was absurd enough to have dis-  
 credited νεακόνητον. Dind. and  
 Herm. read νεοκόνητον, 'lately  
 slain,' and comp. *Eur. EL.* 1172,  
 νεοφόνους ἐν αἵμασιν. Το νεοκόνητον  
 there are two objections : 1. *The*  
*form.* Verbal adjectives in -τος are  
 formed from the tense root of the  
 aor. I. pass. by adding -τος and drop-  
 ping the augment : *e. g.* ἐπιμήθην,  
 τιμη-τός, ἠρέθην, αἰρε-τός. If κείνω  
 had an aor. I. pass. it would be  
 ἐκάνθην, and the adj. would be νεό-  
 καντός : cf. νεόρραντος (ράινω). 2. *The*  
*sense.* How can Orestes be said to

Ἐρμῆς σφ' ἄγει δόλον σκότῳ <sup>delay</sup>  
κρύψας πρὸς αὐτὸ τέρμα, κούκέτ' ἀμμενεῖ.

στροφή.

ΗΛΕΚΤΡΑ

ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

have 'newly-shed blood' on his hands, while he is still advancing to the deed (*παράγεται*)? The case is not mended by reading (*ὥστε*) *ἔχειν*: since, clearly, the verse ought to describe some *actual* circumstance of the avenger's advent. In this short ode all is preparation and suspense. An expression that asked us to conceive the crisis as past would be misplaced. No artist, in painting the calm before a storm, would introduce wet grass or riven trees.

1396 Ἐρμῆς.] Electra had already invoked him to take his part in the vengeance: cf. v. 111. As Πομπαιὸς he ushers in Orestes,—even as, afterwards, he conducted him from Delphi to Athens, *Eum.* 90, Ἐρμῆ, φύλασσε, κάρτα δ' ὦν ἐπ' ὤνυμος | Πομπαιὸς ἴσθι, τόνδε ποιμαίνων ἐμόν | ἰκέτην.

δόλον σκότῳ κρύψας.] For Hermes was the god of stratagems: *Od.* XIX. 394, Αὐτόλυκον | ὃς ἀνθρώπους ἐκέκαστο | κλεπτοσύνη θ' ὄρκῳ τε· θεὸς δέ οἱ αὐτὸς ἔδωκεν | Ἐρμείας: cf. *Phil.* 133, Ἐρμῆς θ' ὁ πέμπων Δόλιος ἠγγήσαιο νῶν: *Eur. Rhés.* 216, ἀλλ' εὖ σ' ὁ Μάλας παῖς ἐκέισε καὶ πάλιν | πέμψειεν Ἐρμῆς, ὃς γε φηλητῶν ἀναξ.

1398—1510. This is the *ἐξοδος*, = μέρος ὄλον τραγωδίας μεθ' ὃ οὐκ ἔστι χοροῦ μέρος, *Arist. Poet.* 12. 25.

(*Enter ELECTRA as ἐξάγγελος from the house.*) vv. 1398—1441. *El.* The deed is being done: let us wait and listen. *Chor.* What are they about? *El.* She is busied with the urn, and they stand close beside her. (*CLYTEMNESTRA'S shrieks are heard from within. Enter ORESTES with a reeking sword, v. 1422.*) *El.* Has she died? *Or.* Your mother

will never vex you more... *Chor.* Hush, Aegisthus comes. *El.* (to ORESTES and PYLADES). Back into the house! *Chor.* Screen yourselves in the vestibule. *Or.* Fear not: we shall succeed. *El.* Leave the reception of Aegisthus to me. (ORESTES and PYLADES quit the stage by the middle door of the palace. *Enter AEGISTHUS, v. 1442.*)

From v. 1398 to 1441 lyric metres are mingled with the iambic trimeters in such a manner that the whole passage is divisible into strophe and antistrophe, viz. strophe, vv. 1398—1421 (ὦ φίλταται γυναῖκες—οἱ πάλαι θανόντες): antistrophe, vv. 1422—1441 (καὶ μὴν πάρεισον—δίκας ἀγῶνα).

1398—1421. The metres of the strophe, exclusive of iambic trimeters, are these:—

V. 1404. αἰαῖ ἰῶ | στῆγαῖ, dochmiac.

Cf. *note* at v. 1232 on v. 1234.

Vv. 1407, 8. ἠκοῦσ | ἀνῆκ|οῦστα δῦσ||τᾶνδς | ὠστῆ | φριξαῖ, iambic dipodia: cretic: trochaic tripodia. Cf. v. 1085, ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἶλου: and *O. T.* 194.

V. 1413. ὦ πόλις | ὦ γένε||ᾶ τᾶλ| αἰνᾶ | νῦν σῆ, dactylic dimeter: trochaic tripodia.

V. 1414. μοῖρᾶ κάθ|ᾶμῆρ|ᾶ φθῖν|εῖν φθῖν|εω|, dactylic dimeter, trochaic penthemimer.

V. 1419. τῆλοῦσ | ἀραῖ || ζῶσῖν οἱ | γᾶς υπαῖ | κειμῆνοῖ, iambic dipodia: three cretics.

V. 1421. κτᾶνδντων οἱ || πᾶλαῖ | θᾶνδντες, epitritus primus (cf. *note* at v. 121 on v. 123): iambus, bacchius:—an 'antispastic' verse, cf. v. 121, *note* on v. 127: vv. 172, 250.

τελοῦσι τοῦργον· ἀλλὰ σῦγα πρόσμενε.

ΧΟΡΟΣ

πῶς δῆ; <sup>καὶ</sup> τί νῦν πράσσουσιν;

ΗΛΕΚΤΡΑ

λέβητα κοσμεῖ, τῷ δ' <sup>ὅ</sup> ἐφέστατον πέλας <sup>ἢ</sup> μὲν ἐς τάφος <sup>κείνῃ</sup>

1400

ΧΟΡΟΣ

σὺ δ' ἐκτὸς ἤξας πρὸς τί;

ΗΛΕΚΤΡΑ

<sup>καὶ</sup> φρουρησοῦς ὅπως

Αἴγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

1399 πρόσμενε.] The juxtaposition of ὦ γυναῖκες—πρόσμενε is authorised by a common Greek idiom: e. g. Ar. *Pax*, 383, εἰπέ μοι, τί πάσχεις ὧνδρες; Soph. *Trach.* 824, ἰδ' οἶον, ὦ παῖδες, προσέμιξεν ἄφαρ, κ. τ. λ.: Dem. *Phil.* I. p. 43, ἡ βούλεσθε, εἰπέ μοι, περιμόντες αὐτῶν πυνθάνεσθαι;

1400 ἢ μὲν.] *She*—i. e. Clytaemnestra. Electra never speaks of her 'mother,' except in such expressions as ξὺν τῇ θαλαίνῃ μητρὶ—μήτηρ ἀμήτωρ, &c.

1401 κοσμεῖ.] 'Dresses' the urn,—by wrapping it in the coverings which were removed only just before interment: see *Il.* XXIII. 252, ὅστέα λευκὰ | ἄλλεγον ἐς χρυσεὴν φιάλην καὶ δίπλακα δημόν (the *fat* answering the purpose of the unguents used in later times), ἐν κλισίῃσι δὲ θέντες ἐανῶ λιτὶ κάλυψαν: *ib.* XXIV. 793, ὅστέα λευκὰ λέγοντο ..καὶ τὰ γε χρυσεῖην ἐς λάρνακα θῆκαν ἐλόντες, | πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσι. | αἴψα δ' ἄρ' ἐς κοίλῃν κάπερον θέσαν.—'Quod eam veste tegunt, non factum est nisi quamdiu in domo arca fuit posita,

donec tumulo condi posset,' Heyne *ad loc.*

1404 αἰαί, κ. τ. λ.] In the *Choe-phorae* Aegisthus is the first to meet his doom. The Chorus tell him that he will find the messengers from Phocis in the house. He leaves the stage, and presently his dying shriek is heard (v. 854). The interior of the palace is then disclosed. Orestes, rushing to the *γυναϊκῶν*, meets Clytaemnestra leaving it: she sees the corpse of Aegisthus, and at the words τὸν ζῶντα καίνει τοὺς τεθνηκότας λέγω, recognizes Orestes. A dialogue follows, till, with the words ἔκανες ὄν οὐ χρῆ, καὶ τὸ μὴ χρεῶν πάθε, Orestes despatches her. Thus the fate of Clytaemnestra is prominent in Aeschylus,—the fate of Aegisthus in Sophocles.—In the *Electra* of Euripides, the death of Aegisthus (killed by Orestes at a distance from the scene of the play), is reported by a messenger (vv. 774—858). Clytaemnestra is slain in the herdsman's cottage by Electra and Orestes. The Chorus remain on the stage, and hear her dying shrieks (vv. 1165—7).

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

αἰαί. ἰὸ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέαι.

1405

## ΗΛΕΚΤΡΑ

βοᾷ τις ἔνδον. οὐκ ἀκούετ', ὦ φίλαι;

## ΧΟΡΟΣ

ἤκουσ' ἀνίκουστα δύστανος, ὥστε φρίξαι.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

οἴμοι τάλαιν' Ἀγισθε, ποῦ ποτ' ὦν κυρεῖς;

## ΗΛΕΚΤΡΑ

ἰδοῦ μάλ' αὖ θροεῖ τις.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ

ὦ τέκνον, τέκνον,

1410

οἴκτειρε τὴν τεκοῦσαν.

## ΗΛΕΚΤΡΑ

ἀλλ' οὐκ ἐκ σέθεν

1406 βοᾷ τις.] For this sinister meaning of *τις*, cf. *Ai.* 1138, ΜΕΝ. τοῦτ' εἰς ἀλίαν τοῦπος ἐρχεται τινί (*i. e.* σοί). *Αἰ.* 750, ΚΡ. ταύτην ποτ' οὐκ ἔστ' ὡς ἔτι ζῶσαν γαμεῖς.—*Αἰ.* ἡδ' οὖν θανείται, καὶ θανοῦσ' ὀλεῖ τινά (*i. e.* ἐμέ): *Αἰ. Ραπ.* 552, (πανδοκευτρία) ἐκείνος αὐτὸς δῆτα.—(Χανθίας, *aside*, conscious of his guilt) κακὸν ἦκει τινί (*i. e.* ἐμοί).—ΠΑΝ. Α. καὶ κρέα γε πρὸς τοῦτοισιν...ΞΑΝ. δώσει τις δίκην.

1407 δύστανος.] The word expresses, not sympathy with Clytaemnestra, but merely agitation: cf. *v.* 502 (Chrysothemis describing her joy at finding a trace of Orestes), *κευθὸς τάλαιν' ὡς εἶδον, ἐμπαίει τι μοι* | *ψυχῇ σύνηθες ὄμμα.*

1409 Ἀγισθε.] The Aeschylean Clytaemnestra calls on the name of Aegisthus with like passion,—at the

sight of his corpse:—οἴμοι, τέθνηκας, φίλτατ' Ἀγίσθου βία. Both dramatists have contrived that her guilty love should declare itself in the hour of her punishment.

1410 μάλ' αὖ.] 'Again, and loudly.' In *μάλ' αὖ*—*μάλ'*—*αὖθις*—*μάλα* merely renders the *αὖ* more emphatic: *e. g.* ὦμοι, μάλ' αὖθις, 'again I say it.' Cf. *μάλ' αἰεὶ*, *Ιἰ. XXIII.* 717, οἱ δὲ μάλ' αἰεὶ | *νίκης λίσσθην*: *Od.* x. 111, ἡ δὲ μάλ' αὐτίκα... ἐπέφραδεν (cf. *Dem. Meid.* p. 521, διέξιμι πρὸς ὑμᾶς αὐτίκα δὴ μάλ' α): *Od.* VIII. 258, ἀλλὰ μάλ' ὦδ' ἔρδειν: *Plat. Theaet.* p. 142 B, μάλα μόγις.

ὦ τέκνον, κ.τ.λ.] Cf. *Eur. El.* 1165, ὦ τέκνα, πρὸς θεῶν μὴ κτάνητε μητέρα.

1411 ἐκ σέθεν.] For *ἐκ*, cf. *v.* 264, *note.*

ῥακτεῖρεθ' οὗτος οὐδ' ὁ γεννήσας πατήρ.

## ΧΟΡΟΣ

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε  
μοῖρα καθαμερία φθίνειν, φθίνειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ᾠμοι, πέπληγμαι.

## ΗΛΕΚΤΡΑ

παῖσον, εἰ σθένεις, διπλήν.

1415

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

ᾠμοι μάλ' αἰθις.

## ΗΛΕΚΤΡΑ

εἰ γὰρ Αἰγίσθω γ' ὁμοῦ.

1413 ὦ πόλις, κ.τ.λ.] 'Ill-fated realm and race, now is it the doom of the hour that ye fade, still fade: ' *i. e.* the slow blight which for generations has wasted the dynasty of Mycenae must this day destroy two more scions of the Pelopid house—Clytaemnestra and Aegisthus. Schneidewin understands τάλαινα γενεά as that branch of the family which Aegisthus represented—viz. the Thyestidae (as opposed to the Atreidae). But γενεά seems to mean rather the Pelopid house collectively. The Chorus, although sympathising with the triumph of Orestes, deplore that destiny—that curse inherent in the family—which has entailed murder after murder. Cf. vv. 509 ff., where the Chorus say—εὔτε γὰρ ὁ ποντισθεῖς | Μυρτίλος ἐκοιμάθη—οὐ τι πω | ἔλιπεν ἐκ τοῦδ' οἴκου | πολύπονος ἀλκία. Cf. v. 10, πολυφθορόν τε δῶμα Πελοπιδῶν τόδε—πόλις, the Argive realm, of which Mycenae was the capital (v. 1459), and of which the fortunes were bound up with those of the Pelopidae: cf.

vv. 162, 267, 764, 1227.

1414 καθαμερία.] Schol. (ἡ) κατὰ τὴν παρούσαν ἡμέραν.—Instead of μοῖρά (ἔστι) φθίνειν σε καθαμερίαν, we have μοῖρα καθαμερία (ἔστι) φθίνειν σε.

φθίνειν.] Hermann's easy emendation for φθίνει, which Brunck and Dindorf accept as = φθείρει: but φθίσω ἐφθίσω are the only causal tenses of φθίνειν. No future form φθιῆν occurs.

1416 ᾠμοι, κ.τ.λ.] Cf. Aesch. Ag. 1316, ᾠμοι μάλ' αἰθις, δευτέραν πεπληγμένους.

Αἰγίσθω γ'.] Hermann:—'Libri omnes, εἰ γὰρ Αἰγίσθω θ' ὁμοῦ: quod non potest aliter defendi, quam si sic interpungatur: εἰ γὰρ, Αἰγίσθω θ' ὁμοῦ: utinam vere percussa sis, simulque Aegisthus. Sed nemo non videt parum hoc aptum fore. Quare θ' in γ' mutavi: quod (γ) quum, ut solet, in τ abiisset, librarii ob spiritum asperum θ' posuerunt.' It is strange that both Brunck and Dindorf should have retained θ'.

## ΧΟΡΟΣ

τελοῦσι, ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.  
 παλίρρυντον γὰρ αἶμ ὑπεξαίρουσι τῶν  
 κτανόντων οἱ πάλαι θανόντες.

1420

## ἀντιστροφή.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ  
 σταῖσι θυηλῆς Ἄρεος, οὐδ' ἔχω λέγειν. *ψευ - blam*  
*(Gen. of fulness)*

## ΗΛΕΚΤΡΑ

Ὀρέστα, πῶς κυρεῖτε;

1419 τελοῦσι.] 'Are at work.' τελοῦσι no doubt involves the idea of τελοῦνται, inasmuch as the curses are working themselves out: but τελοῦσι, as used here, cannot be compared with the phrases εὑ τελεῖ, ὅπη τελεῖ, &c. (Aesch. Pers. 227, Theb. 656, Cho. 1010), where τελεῖ is impersonal as well as intransitive.

ἀραί.] Cf. v. 111, note.

ζῶσιν.] Cf. v. 244, note: v. 840, note.

1420 παλίρρυντον.] Herm. and Brunck, πολύρρυντον. Bothe first restored παλίρρυντον, 'retributively shed.' For this force of πάλω in composition, cf. Od. I. 379, Δὲ κέ ποθι Ζεὺς δῶσι παλιντιτα ἔργα γενέσθαι. (But in Eur. El. 1155, παλίρρους δίκαι is merely recoiling justice.) Cf. v. 246.

ὑπεξαίρουσι.] 'Drain.' Cf. Eur. Hipp. 633, ἔλβον δωμαίων ὑπεξελάω.

1422 καὶ μὴν.] Cf. v. 78, note.

1423 θυηλῆς.] 'The sacrifice of Ares,' since Ares delights in bloodshed. Cf. Aesch. Ag. 792, Ἄτης θυηλαὶ ζῶσι (Herm. for the vulg. θυελλαί). Henry IV. Part I. Act IV. Sc. 1, Let them come; They come like sacrifices in their trim, And to the fire-eyed maid of smoky war All hot and bleeding will we offer them: The

mailed Mars shall on his altar sit Up to the ears in blood. For the genitive of fulness, cf. Madv. Synt. § 57 a. So βρύνει, ἀνθεῖν, βρθεσθαί, στείνεσθαί.

οὐδ' ἔχω λέγειν.] 'And I cannot describe it,'—i. e. 'utterance fails me.' The words in their natural and obvious meaning seem sufficiently appropriate to the Chorus, as expressing the terror and dismay of a mere spectator. Erfurdt proposed ψέγειν. Hermann (quoting Il. IV. 539, ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθῶν) gives a singular interpretation to ψέγειν: 'I cannot complain (of the extent to which their χεῖρ is φοινία):' i. e. 'they have dyed their swords in a satisfactory manner:—' ut verba illa ad cruorem, quo isti sunt affatim conspersi, referantur.'

1424 κυρεῖτε.] So Elmsley, for κυρεῖ δέ. The plural seems most in unison with v. 1398, ἄνδρες: 1400, τί νῦν πράσσουσιν; 1422, πάρεισιν οἶδε: 1430, ὦ παῖδες (Orestes and Pylades): 1433, βᾶτε: 1435, τελοῦμεν. If κυρεῖ δέ were read, it would mean literally, 'Orestes, now (δέ) how goes it?' For this δέ, serving merely to give animation to a question, cf. Xen. Cyr. v. I. 4, εἰπέ μοι, ἔφη, κύναι δὲ τρέφεις;

## ΟΡΕΣΤΗΣ

<sup>2</sup> τὰν δόμοισι μὲν  
καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

## ΗΛΕΚΤΡΑ

τέθνηκεν ἢ τάλαινα;

## ΟΡΕΣΤΗΣ

μητρῶν ὡς, σε <sup>λίμ</sup> λῆμ' ἀτιμάσει ποτέ.

## ΗΛΕΚΤΡΑ

\* \* \*

\* \* \*

## ΟΡΕΣΤΗΣ

\* \* \*

## ΧΟΡΟΣ

παύσασθε. λεύσσω γὰρ Αἴγισθον ἐκ προδῆλου.

## ΟΡΕΣΤΗΣ

\* \* \*

1425 καλῶς.] Cf. vv. 791, 1345. ἐθέσπισεν.] The calm confidence with which the Sophoclean Orestes reposes on the oracle which authorised his deed is in striking contrast with the remorse which seizes the Orestes of the *Choëphoroe* after the slaughter of his mother (*Cho.* 1010 seq.). Cf. v. 36, note: v. 417, note.

1427 ὡς.] For ὡς after ἐκφοβοῦ, cf. v. 1309, note.

μητρῶν λῆμα.] 'Your proud mother.' Cf. *O. C.* 877, ὄσον λῆμ' ἔχων ἀφίκου, ξέν', εἰ | τάδε δοκεῖς τελεῖν: *ib.* 960, ὦ λῆμ' ἀναιδέες.—The good meaning of λῆμα is unknown to Sophocles, who uses the word only in these three places.

1428. After ἀτιμάσει ποτέ some

words have fallen out, viz.:—a dochmiac metre, — — — | — — (= αἰαῖ ἰω' στῆγαῖ, v. 1404), and an iambic trimeter, spoken by Electra; also an iambic trimeter spoken by Orestes. Their general tenor and connexion may have been somewhat as follows:—

ΗΛ. τέλειον, ὦ πάτερ,  
πρῶτον τόδ' ἦδη σῶν πάλαισμ'  
ἐρινύων.

ΟΡ. καὶ δευτέρον γ' ἔοικα νικήσειν  
τάχα.

1429 ἐκ προδῆλου.] *Ex manifesto.* Cf. v. 455, note.—After ἐκ προδῆλου an iambic trimeter (= v. 1409) has fallen out, perhaps to this effect—ΟΡ. τί φῆς; ἐδέρχθης ποῦ τὸν ἐχθιστον βροτῶν;



## ΗΛΕΚΤΡΑ

ὦ παῖδες, οὐκ ἄνθορον;

## ΟΡΕΣΤΗΣ

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

## ΗΛΕΚΤΡΑ

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθῶς

## ΧΟΡΟΣ

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὶν εὖ θέμενοι, τὰδ' ὡς πάλιν.

1434

1430 ὦ παῖδες, κ.τ.λ.] *O iuvenes, non retro ibitis?* Cf. 1220, note.

1431 ἐφ' ἡμῖν.] 'In our power.' Cf. Dem. *Chers.* p. 90, ἐφ' ὑμῖν ἐστίν, ὅταν βούλησθε, κολάζειν. Hermann remarks that since Clytaemnestra, in v. 1411, has the words οὐκ κτερε τὴν τεκοῦσαν, Orestes should here have the words τὸν ἄνδρ' ἐφ' ἡμῖν οὗτος. But this distribution, Herm. adds, is not necessary; and, in disregard of strict symmetry, he decides on giving the words ἐφ' ἡμῖν οὗτος to Electra.

1433 βᾶτε κατ' ἀντιθύρων.] 'Make for the vestibule.' κατὰ with genitive = 'dowry upon,' e.g. *Il.* XIII. 504, ἀλχμὴ δ' Αἰνείας κρᾶδαινομένη κατὰ γαίης | ὤχετο: so *ib.* XXIII. 100, ψυχὴ δὲ κατὰ χθονὸς... ὤχετο. The sense of κατὰ in κατ' ἀντιθύρων—that of moving upon a point—is not found in classical prose: but it appears in later Greek, e.g. Herodian says κατὰ σκοποῦ τοξεύειν (*VI.* 17, 19). The notion of κατὰ in such phrases is that of intent, swift motion towards an object on which the eye is fixed. Thus, in the phrase κατὰ σκοποῦ τοξεύειν, the arrow is

conceived as swooping on the mark.

ἀντιθύρων.] *Vestibule.* The word is found in two other places:—(1) *Od.* XVI. 155, οὐδ' ἄρ' Ἀθήνην | λῆθεν ἀπὸ σταθμοῖο κιῶν Εὐμαιὸς ὑφορβὸς, | ἀλλ' ἦ γε σχεδὸν ἦλθε... στή δὲ κατ' ἀντίθυρον κλισίης Ὀδυσῆϊ φανείσα—over against the porch of the hut. (2) Lucian, *Alex.* c. 16, ἠπέιγοντο δὲ αὐτίκα πρὸς τὴν ἔξοδον· καὶ πρὶν ἀκριβῶς ἰδεῖν, ἐξηλαύνοντο ὑπὸ τῶν αἰετῶν ἐπεισύντων. ἐπετρύπητο δὲ κατὰ τὸ ἀντίθυρον ἄλλη ἔξοδος, οἴοντι τοὺς Μακεδόνας ἐν Βαβυλωνί ποιῆσαι ἐπ' Ἀλεξάνδρῳ νόσούντι λόγος, ὅτε ο μὲν ἤδη πονηρῶς εἶχεν, οἱ δὲ περιστάντες τὰ βασιλεία ἐπόθου ἰδεῖν αὐτόν. Here, as in the *Odyssey*, ἀντίθυρον is manifestly a vestibule. I do not know, then, on what authority Hermann states that ἀντίθυρον was 'locus in aedibus interior, oppositus foribus' i. e. a sort of hall. The Chorus urge Orestes and Pylades to 'make for the vestibule,'—not, to stay in the vestibule. From the ἀντίθυρα they are to pass through the doors into the house.

1434 πάλιν.] Cf. v. 371, note.

ΟΡΕΣΤΗΣ

θάρσει· τελοῦμεν.

ΗΛΕΚΤΡΑ

ἦ νοεῖς ἔπειγέ νυν.

1435

καὶ δὴ βέβηκα.

ΟΡΕΣΤΗΣ

ΗΛΕΚΤΡΑ

τανθάδ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ



δι' ὠτὸς ἂν παῦρά γ' ὡς ἠπίως ἐννέπειν  
 πρὸς ἄνδρα τόνδε συμφέροι, καθραίου ὡς  
 ὀροῖση πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,

1435 ἦ νοεῖς.] 'Hasten on the path you meditate,' *i. e.* if you have formed a plan (as your confident *τελοῦμεν* implies), set about it at once.

1436 καὶ δὴ.] Cf. v. 317, *note*.

1439 δι' ὠτὸς.] 'In his ear.' The phrase implies soft, whispering tones: cf. Theocr. XIV. 27, *χάμιν τοῦτο δι' ὠτὸς ἐγεντό ποθ' ἄσυχον οὕτως* | οὐ μὲν ἐξήταξα: Eur. *Med.* 1138 (the slaves *whispering* among themselves), ἤσθημεν ὅπερ σοῖς ἐκάμνομεν κακοῖς | δμῶες δι' ὠτων δ' εὐθὺς ἦν πολλὸς λόγος, κ.τ.λ.: Soph. *Ai.* 149, *ψιθυροῦς λόγους εἰς ὤτα φέρει*.

ὡς ἠπίως.] 'With seeming kindness' (not like *ὡς ἀληθῶς*, *ὡς ἐτητύμως*, 'in very truth,' &c.).

1441 δίκας ἀγῶνα.] 'The struggle with his doom': lit. 'the ordeal of retribution,' *i. e.* the retributive ordeal, = *πολιμὸν ἀγῶνα*. Cf. v. 19, *note*.

1442—1510. Enter AEGISTHUS.—*Aeg.* Who can tell me where to find the Phocian strangers?—(*To Elektra*.) Ah, thou—thou who hast been so troublesome—doubtless thou

knowest.—*El.* Of course I do. The event affects me nearly.—*Aeg.* Where, then, are the strangers?—*El.* Within,—with their kind hostess.—*Aeg.* And do they in truth report Orestes dead?—*El.* Thou canst *see* the corpse.—*Aeg.* Silence, and throw wide the gates, that all malcontents may see the corpse of him in whom they hoped.—(*The interior of the palace is disclosed by the ἐκκύκλημα.* ORESTES and PYLADES are discovered in the ἐρκείος αὐλή. A sheeted corpse lies on a bier, and ORESTES stands beside it.)—*Aeg.* O Zeus, thy hand has been here! Take the face-cloth from the face, that I may make a kinsman's farewell to the dead.—*Or.* It is for thee to lift the veil.—*Aeg.* (*lifting the veil, recognises CLY-TAEMNESTRA*). What do I see? into whose toils have I fallen?—*Or.* Thou hast confounded the living with the dead.—*Aeg.* It is Orestes—but hear me speak.—*El.* Brother, let him speak no more.—*Or.* Enter the house before me, that thou mayest die where thou slewest my father.—*Chor.*

οὐς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίου  
 λελιοπόθ' ἰππικοῖσιν ἐν ναυαγίοις; *formos*  
 σέ τοι, <sup>old</sup> σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ παρος  
 χρόνῳ θρασείαν ὡς μάλιστά σοι μέλειν  
 οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι. 1445

## ΗΛΕΚΤΡΑ

ἔξοιδα. πῶς γὰρ οὐχί; συμφορᾶς γὰρ ἂν  
 ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης. (*Κίλυκος*)

## ΑΙΓΙΣΘΟΣ

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι; δίδασκέ με. 1450

## ΗΛΕΚΤΡΑ

ἔνδον φίλης γὰρ <sup>reached</sup> προξένου κατήνυσαν. *reached house of*

O race of Atreus, after what long sufferings this day's effort has delivered and restored you!

1444 ναυαγίοις.] Cf. v. 730, note.

1445 σέ τοι, κ.τ.λ.] Cf. *Ant.* 442, σέ δῆ, σέ τὴν νεύουσαν ἐς πέδον κάρα, | φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε: *Ant.* 1226, σέ δῆ τὰ δεινὰ ῥήματ' ἀγγέλλουσί μοι | τλήναι... | σέ τοι, τὸν ἐκ τῆς ἀιχμαλωτίδος λέγω.

σέ κρίνω.] 'I ask you.' Cf. *Ant.* 586, ὦ δέσποτ' Ἄλας, τί ποτε δρασεῖς φρενί;—*AI.* μὴ κρίνε, μὴ ᾔεταζε: *Ant.* 398, τήνδ' αὐτὸς λαβῶν | καὶ κρίνε καῖελεγεχε: *Trach.* 314, τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνοις; The use of κρίνειν for ἀνακρίνειν is peculiar to Sophocles.

1448 συμφορᾶς, κ.τ.λ.] Electra intends Aegisthus to understand:—'for else I should be a stranger to the affliction of the nearest of my relatives' (τῶν ἐμῶν τῆς φιλτάτης, sc. *Κλυταιμνήστρας*): i. e. as a daughter, I must naturally sympathise with my mother's bereavement by her son's death. But the Chorus and the spectators are meant to understand:—'for else I should be a stranger to the most joyful event (τῆς φιλτάτης συμφορᾶς, cf. v. 1230, note) in the fortunes of my kindred

(τῶν ἐμῶν = Ὀρέστου), i. e. my brother's return.' Cf. v. 1325, note.

1450 ἂν εἶεν.] Aegisthus, mollified by Electra's dutiful language, uses the polite optative with ἂν, here virtually equivalent to *εἶσι*. Plato and Aristotle supply frequent examples of *εἶη ἂν* used instead of *έστί*, merely to avoid the harshness of a dogmatic assertion: e. g. *Plat. Euthyphro* p. 14 D, ἐπιστήμη ἄρα... ἢ οὐσίότης ἂν εἶη. This must be distinguished from ἂν with opt., expressing a wish: e. g. vv. 660, 1103.

1451 κατήνυσαν.] (The messengers are) 'within—having given the despatch to their kind hostess.' κατήνυσαν φίλης προξένου, —lit. 'they have reached, gained a kind hostess,' = ἐπέτυχον. The inner meaning of Electra's words is of course,—φίλην γὰρ πρόξενον κατήνυσαν (*confecerunt, κατέκτειναν*). Cf. *Eur. Or.* 89, αἷμα γενέθλιον κατήνυσεν: and so ἐξάνω. For the irony, compare Lady Macbeth's words when Duncan's arrival is expected—*He that's coming Must be provided for:* (*Act I. Sc. 5.*) Cf. v. 1325. The verb κατανύειν is used of accomplishing a distance (e. g. δδόν, δρόμον), or with *els*, of *arriving* at a place.

ΑΙΓΙΣΘΟΣ

ἦ καὶ θανόντ' ἤγγειλαν ὡς ἐτητύμως;

ΗΛΕΚΤΡΑ

οὐκ, ἀλλὰ καπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῆ μαθεῖν;

ΗΛΕΚΤΡΑ

πάρεστι δῆτα, καὶ μάλ' ἄζηλος θεά.

1455

ΑΙΓΙΣΘΟΣ

ἦ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

*e. g.* κατήνυσαν νηὶ ἐς Αἴημον, Herod. VI. 140. Hence, from the notion of *attaining* the object of one's pursuit, it is construed with a genitive in the sense of ἐπέτυχον. Cf. *O. C.* 1487, ἄρ' ἐτ' ἐμψύχου, τέκνα, | κιχῆσεται μου, καὶ κατορθούντος φρένα; Triclinius says:—κατήνυσαν ἐπέτυχον. (Dindorf seems wrong, however, in adducing *O. C.* 1754, ΑΝ. ὦ τέκνον Διγέως, προσπίτνομέν σοι.—ΘΗ. τίνος, ὦ παῖδες, χρείας ἀνύσαι: where ἀνύσαι does not govern χρείας, as Dind. says, but is an epexeg. infin. The construction is, τίνος χρείας προσπίτνετε, ὥστε ἀνύσαι αὐτήν; See Pors. *ad Eur. Med.* 1396, φιλοῦν χρῆζω στόματος—προσπίτνεσθαι, where Brunck proposed φιλία στόματα.)—Wunder's conjecture, πρὸς ξένου (sc. οἴκον), is unnecessary.—Monk, Elmsley, and Dobree κατήνυσαν, after Hesych., who has καθανύσαι, συντελέσαι: and Bekk. *Aesch.* p. 14. 17, ἀνύειν δασύνουσι γὰρ οἱ Ἄττικοί. Porson had already written ἤνυτον in *Eur. Hec.* 1149, and ἀνύτουσι in *Phoen.* 463.

1452 ἦ καί.] Cf. v. 314, *note*.ὡς ἐτητύμως.] Cf. v. 1439, *note*.1453 οὐκ, ἀλλά.] *i. e.* οὐκ (ἤγγειλαν μόνον), ἀλλὰ καί, κ.τ.λ. Cf. *Ar. Ran.* 103, *HP.* σὲ δὲ ταῦτ' ἀρέσκει; *ΔΙ.* μὴ, ἀλλὰ πλεῖν ἢ μαίνομαι: 'do

these phrases please you?'—'Nay, I am more than frantic with delight:—*i. e.* μὴ λέξης τὸ ἀρέσκει.'

οὐ λόγῳ μόνον.] As if he had said, οὐκ ἀλλὰ καὶ ἔργῳ, οὐ λόγῳ μόνον, θανόντα ἀπέδειξαντο. By the use of ἐπέδειξαν, ἔργῳ becomes unnecessary; and for the sake of this economy, the unsuitableness of ἐπέδειξαν to the second clause, οὐ λόγῳ μόνον, has been overlooked.

1454 ἐμφανῆ.] sc. τὸν θανόντα. Cf. *note* on ἐναργῶς, v. 878.1455 πάρεστι δῆτα.] '(The corpse) is there indeed.' Aegisthus used πάρεστι impersonally = *licetne?* Electra replies, πάρεστιν ὁ νεκρός. Cf. v. 793.καὶ μάλα.] Cf. 1178, *note*. ἄζηλος θεά.] Cf. *Aesch. P. V.* 249, ὦδ' ἐρρύθμισμαι, Ζητὴ δυσκλεῆς θεά.1456 πολλὰ χαίρειν.] 'You have made me very happy: ' lit. 'you have bidden me (authorised me) to rejoice much.' The nearest parallel to this singular use of πολλὰ χαίρειν is perhaps *Ai.* 112, χαίρειν. 'Ἀθάνα, τὰλλ' ἐγὼ σ' ἐφίεμαι | κείνος δὲ τίσει τήνδε κοῦκ ἄλλην δίκην: 'I bid you to be happy in all else,' *i. e.* in nothing else will I interfere with you. For the ordinary use of the phrase, see *Eur. Hipp.* 112, τὴν σὴν

## ΗΛΕΚΤΡΑ

<sup>you must</sup> χαίροις ἄν, εἴ σοι <sup>plea</sup> χαρτὰ τυγχάνει τάδε.

## ΑΙΓΙΣΘΟΣ

<sup>you</sup> σιγᾶν ἄνωγα <sup>show part</sup> κἀναδεικνύναι πύλας - ?  
 πᾶσιν Μυκηναίοισιν Ἀργείοις θ' ὄραν,  
 ὡς, εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος <sup>formerly</sup>  
 ἐξήρετ' ἄνδρὸς τοῦδε, νῦν ὄρων νεκρὸν  
 στόμια δέχεται τὰμά, μηδὲ πρὸς βίαν  
 ἤ ἐμοῦ <sup>you wish</sup> κολαστοῦ <sup>meal</sup> προστυχῶν φύσῃ φρένας. -

1460

## ΗΛΕΚΤΡΑ

καὶ δὴ <sup>by</sup> τελείται τὰπ' ἐμοῦ· τῷ γὰρ χρόνῳ

δὲ Κύπριν πόλλ' ἐγὼ χαίρειν λέγω.  
 In Aesch. *Ag.* 555, καὶ πολλὰ χαίρειν  
 ξυμφοραῖς καταξίω = 'I think we  
 should even rejoice much at these  
 events:' Schol. ἐπὶ ταῖς εὐποσίαις  
 χαίρειν: where others ξυμφορὰς, ca-  
 lamitatibus valedico.

εἰπας.] = ἐκέλευσας. Cf. *O. C.* 932,  
 εἶπον μὲν οὖν καὶ πρόσθεν, ἐννέπω δὲ  
 νῦν | τὰς παῖδας ὡς τὰχιστα δεῦρ'  
 ἄγειν τινά: *Phil.* 101, λέγει σ' ἐγὼ  
 δόλω Φιλοκτῆτην λαβεῖν.

1457 τυγχάνει.] So Herm.,  
 Brunck, and others. Dindorf's  
 τυγχάνοι is from Suidas, s. v. χαρ-  
 τός, and the Laur. MS. But the  
 indicative is surely better. With  
 τυγχάνοι the sense must be, 'You  
 would rejoice, supposing that these  
 things were joyful to you:' whereas  
 χαίροις ἄν clearly means, 'pray re-  
 joice.' Cf. v. 891, σὺ δ' οὖν λέγ',  
 εἴ σοι τῷ λόγῳ τις ἤδονῃ.

1458 κἀναδεικνύναι.] *i. e.* ἀνοῖξαι  
 πύλας ὥστε ἀναδεικνύναι τὰ ἔνδον.  
 Cf. Ar. *Nub.* 302, ἵνα | μυστοδόκος  
 δῶμος | ἐν τελεταῖς ἀγλαῖς ἀναδείκνυ-  
 ται. — The ἐκκύκλημα now discloses  
 the interior court (αὐλή) of the pa-  
 lace, with the altar of Zeus Herceius.  
 Cf. v. 1493.

1459 Μυκηναίοισιν Ἀργείοις τε.]  
*i. e.* the inhabitants of the royal city

in particular, and of the realm in  
 general. Aeschylus deserts Homer  
 in making the town of Argos, and  
 not Mycenae, the royal seat: cf.  
*Eum.* 624, 726. Cf. *supra*, v. 161,  
 ἂ κλεινὰ γὰ... Μυκηναίων.

ὄραν.] Epexeg. infinitive. Cf. v.  
 543, note.

1462 στόμια.] Cf. Aesch. *P. V.*  
 1029, τέγγει γὰρ οὐδὲν οὐδὲ μα. θάσ-  
 σει κέαρ | λιταῖς· δακῶν δὲ στόμιον ὡς  
 νεοζυγῆς | πῶλος βιάζει καὶ πρὸς ἡνί-  
 ας μάχει: *ib.* 689, ἀλλ' ἐπηγάκαζέ  
 νιν | Διὸς χαλινός: *Ag.* 211, ἐπεὶ δ'  
 ἀνάγκας ἔδυν λέπαθρον: *ib.* 1617, τὸν  
 δὲ μὴ πειθάνορα ζεύξω βαρελαῖς οὐτι  
 μὴ σειραφόρον κριθῶντα πῶλον: Eur.  
*Bacch.* 794, θύοιμ' ἂν αὐτῷ μᾶλλον ἢ  
 θυμούμενος | πρὸς κέντρα λακτίζοιμ  
 θνητὸς ὦν θεῶ.

1463 φύσῃ φρένας.] *O. C.* 804,  
 οὐδὲ τῷ χρόνῳ φύσας φανεί | φρένας  
 ποτ'; Cf. Herod. v. 91, ὅς ἐπεὶ τε  
 δι' ἡμέας ἐλευθερωθεὶς ἀνέκνυσε, ἦμ ας  
 μὲν... ἐξέβαλε, δόξαν δὲ φύσας ἀξά-  
 νεται. So γενᾶν σῶμα. *Al.* 1077.  
 Cf. Aesch. *Ag.* 1596 (Aegisthus to  
 the Chorus of Argive elders), γνώσει  
 γέρων ὦν ὡς διδάσκεισθαι βαρὺ | τοῖς  
 τηλικούτοις σωφρονεῖν εἰρημένον.

1464 τελείται.] 'It is done,' *i. e.*  
 'your precept of submission and  
 obedience has been obeyed' (with

νοῦν ἔσχον, ὥστε <sup>ἀγμεν</sup> συμφέρειν τοῖς κρείσσοσιν.

## ΑΙΓΙΣΘΟΣ

ὦ Ζεῦ, δέδορκα φάσμ' ἀνευ φθόνου μὲν οὐ  
πεπτωκός· εἰ δ' ἔπαστι Νέμεσις, οὐ λέγω.

1466

<sup>nomine</sup> χαλαῖτε πᾶν <sup>ἐπιτιμῶν</sup> ἀπ' ὀφθαλμῶν, ὅπως  
τὸ συγγενές τοι κατ' ἐμοῦ θρήνων τύχη.

the ulterior meaning, 'I have discharged my part in the scheme of vengeance.' cf. v. 1436).

τῷ χρόνῳ.] For the article, cf. *Phil.* 1041, τίσασθε, τίσασθ', ἀλλὰ τῷ χρόνῳ ποτέ: cf. *supr.* v. 1013.

1465 τοῖς κρείσσοσιν.] Meaning Orestes and Pylades, a reference for which *συμφέρειν* (= ὁμονοεῖν) is more convenient than a word expressive of *submission*.

1466 δέδορκα, κ.τ.λ.] 'O Zeus, I behold the spectacle of a corpse fallen not without the jealousy of the gods' (i. e. it is the φθόνος, the displeasure of the gods, which has struck down Orestes): 'but if Nemesis attend the speech, I unsay it' (i. e. if it is presumptuous for one mortal to say this of another, I retract). For φθόνος *absolutely*, in the sense of φθόνος θεῶν, see *Phil.* 776, τὸν φθόνον δὲ πρόσκυσον, i. e. πρόσκυσον τὴν Ἄδραστειαν: Aesch. *Ag.* 878, φθόνος δ' ἀπέστω: cf. *ib.* 894, μηδ' εἴμασι στρώσασ' ἐπιφθονον πήρον | τίθει: *ib.* v. 454, τὸ δ' ὑπερκόπως κλύειν εὔ | βαρὺ βδάλλεται γὰρ δσσοι | Διόθην κεραυνός· | κρινῶ δ' ἀφθονον ὀλβων. By the invocation of Zeus, Aegisthus makes the sense of φθόνος distinct. Orestes might be supposed to have incurred this φθόνος in two ways: (a) as the son of Agamemnon, and the inheritor of his fatal ὕβρις: cf. *Ag.* 727—746: (b) by vaunting threats against Aegisthus and Clytaemnestra: cf. v. 779, δεινὸν ἐπηπέλει τελεῖν. Tyrwhitt and Brunck read εὔ πεπτωκός, and translate: 'I see a corpse which—nemesis apart—has *happily* fallen:

but if nemesis *does* attend the word, I unsay it.' This version establishes a perfect symmetry between ἀνευ φθόνου μὲν (= modo invidia absit verbo) and εἰ δ' ἔπαστι Νέμεσις. But the *sense* is a fatal drawback. That kinsman should greet the corpse of kinsman with such a *δυσοφημία* as to say that the event was *happy*, would have shocked Greek feeling too grossly. Even in a soliloquy it would appear revolting and improbable. As it is, Aegisthus speaks in the presence of unfriendly critics. His language is therefore guarded and specious. 'O Zeus, *thy* hand has been here—but it is not for me to judge my fellow-mortal. Remove the face-cloth; he was my enemy, but still my kinsman, and he shall receive the tribute of a kinsman's sorrow.'

1467 Νέμεσις.] Cf. v. 792, *note*. οὐ λέγω.] *Indictum volo*. Cf. Aesch. *Eum.* 826 (Athene is deprecating civil war in Attica), θυραῖος ἔστω πόλεμος—|ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην: i. e. *abominor*.

1469 τοι.] Almost = γούν. Cf. Plato? (*Hipp. Min.* p. 369 D), ἐγὼ τοι οὐκ ἀμφισβητῶ: Xen. *Mem.* i. 6. 11, ἐγὼ τοι σε δίκαιον μὲν νομίζω: cf. v. 298, ἀλλ' ἴσθι τοι τίσουσά γ', κ.τ.λ. The τὸ συγγενές τοι here corresponds with Clytaemnestra's δεινὸν τὸ τίκτειν ἔστιν, v. 770.

κατ' ἐμοῦ.] = κατ' ἐμοῦ, 'in my case (on my part) also.' Cf. Ar. *Plut.* 100, ἀφετόν με νῦν ἴστον γὰρ ἤδη τὰτ' ἐμοῦ, i. e. 'all that I can tell you.' Plat. *Rep.* v. p. 475 A, εἰ βούλει, ἔφη, ἐπ' ἐμοῦ λέγειν, 'if

## ΟΡΕΣΤΗΣ

αὐτὸς σὺ βάσταξ<sup>λέγει</sup>. οὐκ ἐμὸν τόδ', ἀλλὰ σὸν,  
τὸ ταύθ' ὄρᾶν τε καὶ προδηγορεῖν φίλως.

1470

## ΑΙΓΙΣΘΟΣ

ἀλλ' εὖ παραινεῖς κάπιπείσομαι· σὺ δέ,  
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

## ΟΡΕΣΤΗΣ

αὕτη πέλας σοῦ· μηκέτ' ἄλλοσε σκόπει.

## ΑΙΓΙΣΘΟΣ

οἴμοι, τι λεύσσω;

## ΟΡΕΣΤΗΣ

τινα φοβεῖ; τίς ἀγνοεῖς;<sup>not know</sup>

1475

you wish to take me as an instance...—Not κατ' ἀπ' ἐμοῦ, since ἀπό, after verbs of receiving, deriving (injury or benefit), is usually applied not to persons, but to things: *e. g.* Thuc. VII. 67, ἐς τὸ βλάπτεσθαι ἀπ' ὧν ἡμῖν παρεσκεύασται.

**θρήνων.]** In prose, θρήνος is the dirge sung by professional θρηνηδοί during the πρόθεσις and at the ἐκφορά: cf. Luc. *de Lucru*, c. 20, ἀλλ' ὅμως αἱ μάταιοι καὶ βωῶσι καὶ μεταστειλάμενοί τινα θρήνων σοφιστήν... τοῦτω συναγωνιστῇ καὶ χορηγῷ τῆς ἀνοίας καταχρώνται. The θρηνηδοί were usually Carian women, Hesych. Καρίναι· θρηνηδοί μουσικαί.—The wailing of the relatives was οἰμωγή, κωκυτός, Luc. *de Lucru*, c. 12.

1470 βάσταξε.] Cf. v. 905, note. οὐκ ἐμὸν.] To Aegisthus, Orestes is hitherto merely the Φωκεὺς ξένος (v. 1442).

1471 προσηγορεῖν.] Cf. Lucian, *de Lucru*, c. 13 (where he is describing the sorrowful farewells addressed to the corpse during the πρό-

θεσις): εἴθ' ἡ μήτηρ καὶ νῆ Δι' ὁ πατήρ, ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεὶς αὐτῷ... φωνὰς ἀλλοκότους καὶ ματαίας ἀφήσει, πρὸς ἃς ὁ νεκρὸς αὐτὸς ἀποκρίναιτ' ἂν εἰ λάβοι φωνήν. φήσει γὰρ ὁ πατήρ, γοερὸν τι φθεγγόμενος καὶ παρατείνων (drawing out) ἕκαστον τῶν ὀνομάτων· Τέκνον, ἡδιστον, οἶχῃ μοι, καὶ τέθηκας, καὶ πρὸ ὥρας ἀνηρπάσθης, μόνον ἐμέ τὸν ἀθλιον καταλιπὼν—οὐ γαμήσας,—οὐ στρατευσάμενος, οὐ γεωργήσας οὐκ εἰς γῆρας ἐλθὼν, κ.τ.λ.—This πρόσφθεγμα during the πρόθεσις must not be confounded with the final χαῖρε at the grave—which χαῖρε often appears in sepulchral inscriptions: see Böckh, *Corp. Inscr.* I. 571), the Latin, *vale, vale, vale*: Virg. *Aen.* II. 644, *sic positum affati discedite corpus*.

1472 ἀλλά.] Cf. v. 387, note.

1473 μοι.] Cf. v. 144, note: v. 1184.

1474 μηκέτ' ἄλλοσε.] Cf. v. 1225, note.

1475 ἀγνοεῖς.] Aegisthus is dismayed and bewildered.

ΑΙΓΙΣΘΟΣ

τίτων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις  
πέπτωχ' ὁ τλήμων;

ΟΡΕΣΤΗΣ

ζῶντας θανούσιν οὐνεκ' ἀνταυδᾶς ἴσα;

ΑΙΓΙΣΘΟΣ

οἴμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως  
ᾧδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφωνῶν ἐμέ.

1480

ΟΡΕΣΤΗΣ

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι;

ΑΙΓΙΣΘΟΣ

ὄλωλα δὴ δειλῆαιος. ἀλλὰ μοι πάρες  
κἂν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ

μὴ πέρα λέγειν ἔα

1476 ἀρκυστάτοις.] Properly *hunting-nets, toils*,—a term specially appropriate in the case of one who has been *trapped, snared*: see Aesch. *Pers.* 99, φιλόδρων γὰρ ποτισαλουσα τὸ πρῶτον παράγει βροτὸν | εἰς ἀρκύστατ' Ἄτα: *Ag.* 1345, πῶς γὰρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις | δοκοῦσιν εἶναι, πημονῆς ἀρκύστατ' ἄν | φράξειεν ὕψος κρεῖσσον ἐκπηδήματος; Aeschylus uses δίκτυον, γάγγαμον (*Ag.* 349—353), and ἀμφίβληστρον (*Cho.* 483)—all *fishing-nets*—in the same sense: but the metaphor is more graphic in ἀρκύστατα, which suggests the *decoying* as well as the *taking* of the victim: see the passage quoted above, Aesch. *Pers.* 99.

1477 πάλαι.] Cf. v. 676, *note*.

1478 ἀνταυδᾶς.] Cf. v. 1148, *note*.

1479 ξυνῆκα τοῦπος.] Precisely as, in the *Choephorae*, Clytaemnestra recognizes Orestes on the same hint:—*Cho.* 871, ΚΑ. τί δ' ἐστὶ χρῆμα;

τίνα βοήν ἴσῃς δόμοις;—ΟΡ. τὸν ζῶντα καίνευ τοὺς τεθηκότας λέγω.—ΚΑ. οὐ γὰρ ξυνῆκα τοῦπος ἐξ αἰνιγμάτων. For the aor. cf. v. 668, *note*.

1481 καὶ μάντις.] 'So true a seer *too*, and yet fooled so long?' ('You have guessed the truth most sagaciously—it is strange that you did not see through the trick sooner.')—καὶ goes with μάντις, and adds point to the sarcasm:—'so gifted a diviner *also*'—*i. e.* in addition to your *other* perfections, of which I was already aware. On account of the strong emphasis on μάντις, this seems preferable to taking καὶ (1) with ὦν, in the sense of *καίπερ*: or (2) with ἐσφάλλου in the sense of *κᾶτα*.

1483 κἂν σμικρὸν.] 'If only a few words.' καὶ ἄν, κἂν, came to mean *if only, at least*, by the following process:—(1) Instead of saying, καὶ εἰ τοῦτο ποιούην, εἴ ἄν ποιούην, the Greeks usually said, καὶ εἴ,



πρὸς θεῶν, ἀδελφὲ, μηδὲ <sup>εἴσω</sup>μηκύνειν λόγους.

τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένω  
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι;

1485

ἀλλ' ὡς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ

ταφεύσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,

ἄποπτον ἡμῶν. ὡς ἐμοὶ τὸδ' ἂν κακῶν

μόνον γένοιτο τῶν πάλαι λυτήριον, <sup>μενον</sup>

1490

## ΟΡΕΣΤΗΣ

χωροῖς ἂν εἴσω σὺν τάχει λόγων γὰρ οὐ

εἰ τοῦτο ποιῶν, εὖ ποιῶν. (2) From the accident of its position in such sentences, between καὶ and εἰ, ἂν itself came to be regarded as an integral part of the formula καὶ εἰ, and κἂν εἰ was used (ungrammatically) for καὶ εἰ: e. g. Plat. *Meno* p. 72 C, κἂν εἰ πολλαὶ (αἱ ἀρεταὶ) εἰσιν, ἐν γε τι εἶδος ταῦτόν ἅπασαι ἔχουσιν. (3) κἂν εἰ having come to be used for καὶ εἰ *etiamsi*, it was only going a step further to use κἂν alone for καὶ, *etiam*: e. g. Soph. *Ai.* 1077, ἀλλ' ἄνδρα χρῆ...δοκεῖν πεσεῖν ἂν κἂν ἀπὸ σμικροῦ κακοῦ. This usage belongs chiefly to later Greek: e. g. Theocr. *XXIII.* 35, ἀλλὰ τὸ, παῖ, κἂν τοῦτο πανύστατον ἄδύ τι βέρον: Luc. *Τίμιον* c. 20, ἄφνω...πολυτελεῖς καὶ ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε.—Thus πάρες μοι κἂν σμικρὸν εἰπεῖν is lineally descended from a sentence of this type:—καὶ ἂν, εἰ σμικρὸν μοι παρέης εἰπεῖν, εὖ παρέης.

1485 βροτῶν.] Partitive genitive, depending on ὁ μέλλων: cf. *Ai.* 1146, πατεῖν παρέιχε τῷ θέλοντι ναυτίλων: so, τῶν Ἀθηναίων ὁ βουλόμενος, &c. Madv. *Synt.* § 50. I do not know why Brunck and others should say that βροτῶν depends on *τις* understood.

σὺν κακοῖς μεμιγμένω.] 'Men involved in calamities'—i. e. men who have got themselves into trouble. Cf. Herod. VII. 203, εἶναι δὲ θνητὸν οὐδένα οὐδὲ ἐσεσθαι τῷ

κακὸν ἐξ ἀρχῆς γινομένω οὐ συνεμίχθη: Ar. *Plut.* 853, οὕτω πολυφύρω συγκέκραμαι δαίμονι (mixed up with, entangled in): Soph. *O. T.* 112, ἡ 'ν ἀγροῖς ὁ Ἀδῖος, | ἡ γῆς ἐπ' ἄλλης τῷδε συμπύπει φόνω; Aesch. *Eum.* 322, θναίων τοῖσιν αὐτουργίαι ξυμπέσωσιν μάταιοι: Shelley, *The Cenci*, Act v. Sc. 4, *Be constant to the love Thou bearest us; and to the faith that I, Though wrapt in a strange cloud of crime and shame, Lived ever holy and unstained.*

1486 τοῦ χρόνου.] 'The respite': i. e. such a respite as Aegisthus begs. For other uses of the article with χρόνος, cf. vv. 961, 1464.

1487 πρόθεσ.] With an allusion to πρόθεσις: cf. v. 1198, *note*.

1488 ταφεύσιν.] Cf. Aesch. *Theb.* 1014, (ἔδοξε) τόνδε Πολυνεῖκουσ νεκρὸν | ἔξω βαλεῖν ἀθαπτον, ἀρπαγὴν κυσίν...οὕτω πετεινῶν τόνδ' ἐπ' ολιωῶν δοκεῖ | ταφέντ' ἀτίμως τοῦπι- τίμου λαβεῖν: Soph. *Ant.* 1081, ὄσων σπαράγματ' ἢ κύνες καθήγισαν | ἢ θῆρες ἢ *τις* πτηνὸς ολιωός.

1489 ἄποπτον.] Cf. Aesch. *Theb.* 1015, ἔξω βαλεῖν (i. e. beyond the wall): and thus in Soph. *Ant.* 419, the corpse of Polyneices lies in the πεδίον. Cf. *Od.* III. 257, τὸν γε κύνες τε καὶ ολινοὶ κατέδαψαν | κείμενον ἐν πεδίῳ ἐκάς ἀστεος.

1490 λυτήριον.] Cf. v. 447.

1491 λόγων.] For the genitive, cf. v. 1372, *note*.

νῦν ἔστιν ἀγών, ἀλλὰ σῆς ψυχῆς πέρι.

## ΑΙΓΙΣΘΟΣ

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν  
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἶ κτανεῖν;

## ΟΡΕΣΤΗΣ

μὴ τάσσε' χῶρει δ' ἔνθαπερ κατέκτανες  
πατέρα τὸν ἄμῶν, ὡς ἂν ἐν ταῦτῳ θάνης.

1495

## ΑΙΓΙΣΘΟΣ

ἢ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

1492 ἀγών.] The question at issue: Eur. *Phoen.* 588, μήτηρ, οὐ λόγων ἔθ' ἀγών: Or. 1292, οὐχ ἔδρας ἀγών: Thuc. III. 44, οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῶν ὁ ἀγών, εἰ σφρονοῦμεν, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλλίας.

1493 ἐς δόμους.] At v. 1458 the ἐκκύκλημα had disclosed the interior αὐλή of the palace, with the altar of Zeus Herceius. From this court, open to the sky, Aegisthus is now commanded to pass on εἰς δόμους—i. e. into the ἀνδοῶνες which opened upon the αὐλή.

1494 πρόχειρος.] = ἔτοιμος, promptus. Seldom of persons: but cf. Eur. *H. F.* 161, τῇ φυγῇ πρόχειρος ἦν.

1495 μὴ τάσσε.] 'Dictate not.' Cf. *Ani.* 663, ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται, | ἢ τοῦπιτάσσει τοῖς κρατύνουσιν νοεῖ, κ.τ.λ.: Eur. *frag.* 4, τάσσειν [δὲ] μᾶλλον ἢ πῖτάσσεισθαι θέλει.

ἔνθαπερ.] i. e. ἐκέισε ἔνθαπερ. Cf. vv. 270, 1099, notes.

1496 ὡς ἂν.] 'ὡς ἂν ἐν, Palat. alique nonnulli Libes et libri Tricliniani. ὡς ἂν (sic) Lb. (omisso ἐν). ὡς ἐν La. Γ.Θ. Lips. a. b. Ven. Ald.' Dind. There is no reason, then, to suspect ὡς ἂν ἐν. When ὡς ἂν ἐν had become ὡς ἂν ἐν, ignorant copyists omitted either ἂν or ἐν at hazard.—

Hermann proposes ὡς ἄρ' ἐν. He gives up his own conjecture ὡς ἐν αἰταντῶ as too rash. Apollonius (*de Pronom.* p. 339 B) mentions αἰταντος as a Doric form, and Valcknär, (*Adoniasusae*, p. 203) does not succeed in proving its wider currency. It is singular that Herm. does not even suggest ἐν αἰταντῶ. (Cf. Thuc. III. 45, ἐν οὖν ταῖς πόλεσιν: *ib.* III. 82, ἐν μὲν γὰρ εἰρήνῃ.) But ὡς ἂν ἐν is no doubt genuine.

1497 πᾶσ' ἀνάγκη.] So Plat. *Phaedo* p. 67 A, μηδὲ κοινωνῶμεν, (ὅτι μὴ πᾶσα ἀνάγκη), μηδὲ ἀναπιμπλώμεθα τῆς τούτου φύσεως.

τήνδε τὴν στέγην.] Cf. v. 10, πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, and *note*.

1498 τά τ' ὄντα καὶ μέλλοντα.] On the omission of the article with μέλλοντα, cf. v. 991, *note*.—In these words Aegisthus ignores the fact that his impending doom had been brought on by special and personal guilt. He ascribes it to the workings of the hereditary curse, which for generations had visited the sins of the fathers upon the children. He speaks of his own death as merely a link in a long chain of inevitable horrors past and to come. And these horrors he dexterously calls the 'woes of the *Pelopidae*'—

## ΟΡΕΣΤΗΣ

τὰ γοῦν <sup>καὶ</sup> σά ἐγώ σοι μάντις εἰμι τῶνδ' ἄκρος.

## ΑΙΓΙΣΘΟΣ

ἀλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασα.

1500

## ΟΡΕΣΤΗΣ

πόλλ' ἀντιφωνεῖς, ἢ δ' ὁδὸς βραδύνεται <sup>delayed</sup>  
ἀλλ' ἔρφ' <sup>move on</sup> <sup>επιβίβει</sup>

## ΑΙΓΙΣΘΟΣ

<sup>read</sup>  
ύφηγοῦ.

## ΟΡΕΣΤΗΣ

σοὶ βαδιστέον πάρος <sup>delayed</sup>.

## ΑΙΓΙΣΘΟΣ

<sup>mean</sup>  
ἢ μὴ φύγω σε;

that common stock to which Aegisthus the Thyestid and Orestes the Atrid alike belong—thus appealing, as a last hope, to large family sympathies. Had Orestes deigned a fuller answer, he would have reminded Aegisthus, first that there were no μέλλοντα κακά for the family, inasmuch as its account with the Ἄρα would be closed by this righteous vengeance: and secondly that the present case was not the case of Aegisthus the Pelopid *versus* the destiny of the race, but of Agamemnon's murderer against Agamemnon's avenger.

1499 τὰ γοῦν σ'.] Sophocles elides σά even if it is emphatic: e.g. *Phil.* 339, οἶμαι μὲν ἀρκεῖν σοίγε καὶ τὰ σ', ὦ τάλας, | ἀλόγημαθ': *O. T.* 328, ἐγὼ δ' οὐ μὴ ποτε | τᾶμ', ὡς ἂν εἴπω μὴ τὰ σ', ἐκφήνω, κακά: *ib.* 404, καὶ τὰ τοῦδ' ἔπη | ὀργῇ λελέχθαι καὶ τὰ σ', Οἰδίπουν, δοκεῖ. And so the emphatic σέ, *O. T.* 64, ἢ δ' ἐμή | ψυχῇ πόλιν τ' κάμει καὶ σ' ὁμοῦ στένει: etc.

μάντις.] Cf. v. 1481.

1500 τὴν τέχνην.] Sc. τὴν μαντικὴν. 'Agamemnon, at any rate, was no prophet,' Aegisthus retorts:—'he fell into my clutches as unsuspectingly as I have fallen into yours.' Cf. *Ag.* 884, ἐς δῶμ' ἀελλπτον ὡς ἂν ἠγῆται Δίκη. The appeal to τὸ συγγενές (v. 1499) having failed, Aegisthus throws up the game, and boasts of his crime in this taunt.—Cf. *Ai.* 1121, οὐ γὰρ βάνηυσον τὴν τέχνην ἐκτησάμην.

1502 ἀλλ' ἔρφ'.] *Μοῦσε οπ.* ἔρπε is constantly addressed to a person who is loitering, e.g. *Eur. Med.* 402, ἔρπ' ἐς τὸ δεινόν νῦν ἀγῶν εὐψυχίας: *ib.* 1244, λαβὲ ξίφος, | λάβ', ἔρπε πρὸς βαλβίδα λυπηρὰν βίου (sc. θάνατον): *Hec.* 1019, ἀλλ' ἔρπ' ἐς οἴκους: *Cycl.* 345, ἀλλ' ἔρπετ' εἶσω.

1503 ἢ μὴ φύγω σε.] ἢ (προστάσσεις τοῦτο) μὴ φύγω σε; Aegisthus asks bitterly, i. e. 'do you suppose that I am likely to escape now?' Himself suspicious by nature, he imputes suspicion to Orestes, and at the same time derides that suspicion as absurd.

## ΟΡΕΣΤΗΣ

θάνης· <sup>καὶ</sup> φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
 χρῆν δ' εὐθύς εἶναι τήνδε τοῖς πᾶσιν δίκην,  
 ὅστις πέρα πράσσειν γε τῶν νόμων θέλει,  
 κτείνειν. τὸ γὰρ πανούργον οὐκ ἂν ἦν πολυῖ.

1505

## ΧΟΡΟΣ

ὦ σπέρμ' Ἀτρέως, ὡς πολλὰ παθὼν  
 δι' ἐλευθερίας μόλις ἐξῆλθες  
 τῇ νῦν ὀρμῇ τελεωθέν.

1510

1503 καθ' ἡδονήν.] *i. e.* where and when you like. 'Part of your punishment,' says Orestes, 'is that everything shall be settled for you; you shall not have the arrangement of a single circumstance connected with your death.' Aegisthus had hinted that he would rather be killed in the court; to which Orestes had replied, *μη τάσσε*, v. 1495.

1504 τοῦτο] = τὸ θανεῖν. 'I am bound to reserve death for thee in all its bitterness,' *i. e.* to make it the last bitter drop in a cup bitter from the first.

1505 εὐθύς.] *i. e.* before their crimes are full-blown. Cf. *Measure for Measure*, Act II. Sc. 2, *Those many had not dared to do that evil, If the first man that did the edict infringe Had answer'd for His deed.*

1506 γε.] The position of γε is owing to the words πέρα πράσσειν being regarded as forming a single notion; as if it had been, ὅστις ὑπερβαίνειν γε θέλει τοὺς νόμους.

1507 κτείνειν.] Emphatic by position: cf. *Αἴγισθον*, v. 957.

τὸ πανούργον.] Cf. Thuc. I. 13, *τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν* = τοὺς λήστας: Eur. *H. F.* 526, *τὸ θῆλυ γὰρ πῶς μᾶλλον οἰκτρὸν*

*ἀρσένων*. Cf. v. 972, *τὰ χρηστά, note.*

1508 σπέρμ' Ἀτρέως.] The dynasty of the Atreidae (*δέσποται οἱ πάλαι*, v. 764) has been restored by the victory of Orestes over the usurping Aegisthus, the representative of the Thyestidae.

1509 δι' ἐλευθερίας.] 'In freedom,' *i. e.* delivered from the bondage of the curse. Cf. *λύσεις*, v. 939, *note*. For *διὰ* in such phrases, cf. Thuc. VI. 59, *διὰ φόβου... ὦν: id.* v. 29, *τοὺς Λακεδ. δι' ὀργῆς ἔχοντες*: Herod. VI. 9, *διὰ μάχης ἐλεύσονται*; Eur. *Suppl.* 194, *δι' οἴκτου λαβεῖν = οἰκτεῖραι*: *I. A.* 994, *δι' αἰδοῦς ἄμ' ἔχουσ' ἐλευθέρων*: *Helén.* 309, *πόλλ' ἂν γένοιτο καὶ διὰ ψευδῶν ἔπη*: *Bacch.* 212, *διὰ σπουδῆς*: Xen. *Mem.* II. 1. 20, *αἱ διὰ καρτερίας ἐπιμέλειαι*.

1510 τελεωθέν.] 'Crowned with peace,' made whole, restored to prosperity. Cf. *O. C.* 1085, *παντόπτα Ζεῦ, πόροις | γὰς τᾶσδε δαμούχοις | σθένει πινικεῖν τὸν εὐαγρον τελειῶσαι λόχον*, *i. e.* to crown its efforts: Herod. III. 86, *ἀστραπή ἐξ αἰθρίας καὶ βροντῆ ἐγένετο. ἐπιγεγόμενα δὲ ταῦτα τῷ Δαρεῖω ἐτελείωσέ μιν, ... οἱ δὲ προσεκύνεον τὸν Δαρεῖον ὡς βασιλέα*: where *ἐτελείωσέ μιν* = 'insured his acceptance.'

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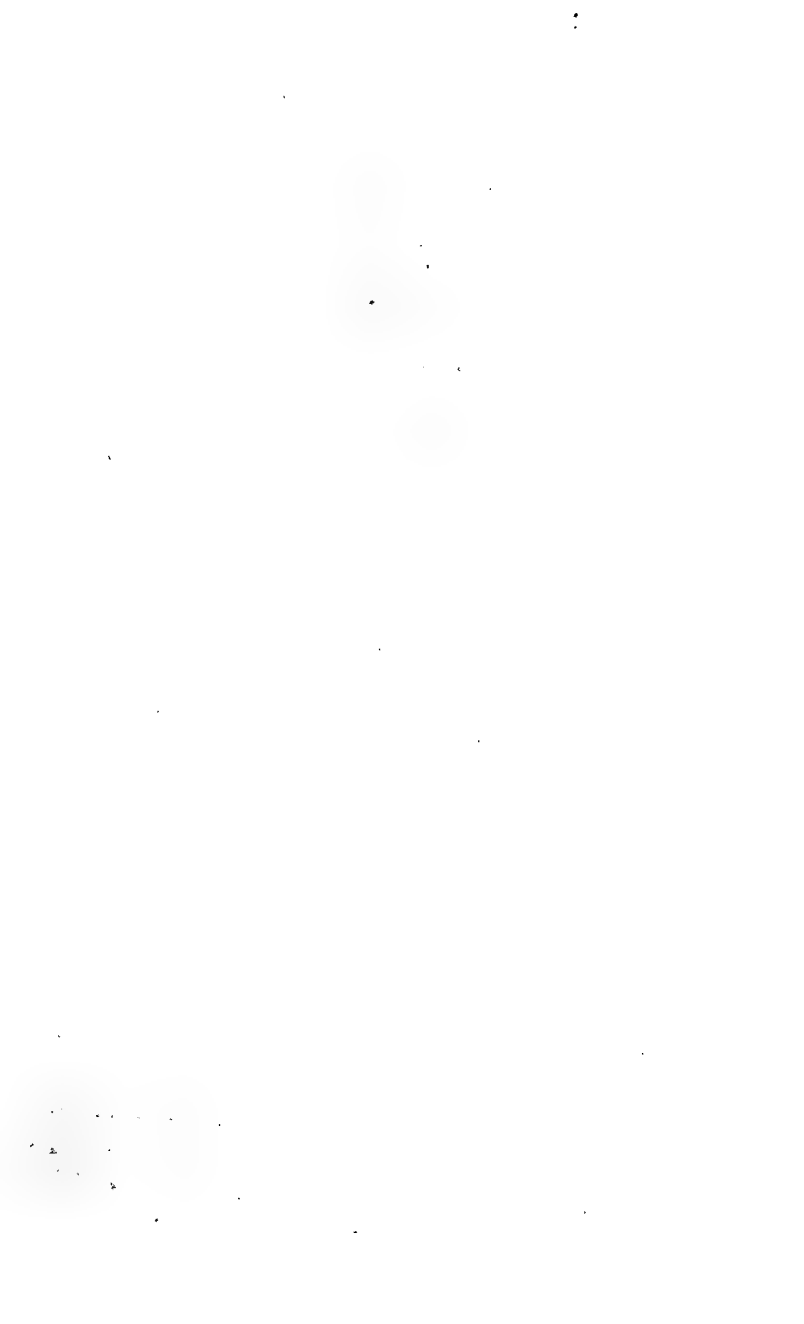
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